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# PORTA LINGUARUM ORIENTALIUM

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CONTINUAVIT

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## ELEMENTA LINGUARUM

Hebraicae, Phoeniciae, Biblico-Aramaicae,  
Samaritanae, Targumicae, Syriacae, Arabicae,  
Aethiopicae, Assyriacae, Aegyptiacae, Copticae,  
Armeniacaе, Persicae, Turcicae, aliarum

*studiis academicis accommodaverunt*

*J. H. Petermann, H. L. Strack, E. Nestle, A. Socin, F. Praetorius,  
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Ad. Erman, V. Shukovski, Th. Noeldeke,  
G. Steindorff, R. Bruennow, Dav. H. Mueller, G. Jacob, alii.*

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PARS IV.

ARABIC GRAMMAR

BY

A. SOCIN.

SECOND EDITION.

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BERLIN,

REUTHER & REICHARD

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WILLIAMS & NORGATE

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# ARABIC GRAMMAR

PARADIGMS, LITERATURE, EXERCISES

AND

GLOSSARY

BY

DR. A. SOCIN

PROFESSOR ORDINARIUS IN THE UNIVERSITY OF LEIPZIG.

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SECOND ENGLISH EDITION

TRANSLATED FROM THE THIRD GERMAN EDITION

BY THE

REV. ARCH. R. S. KENNEDY D.D.

PROFESSOR OF HEBREW ETC. IN THE UNIVERSITY OF EDINBURGH.



NEW YORK,  
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# P R E F A C E

TO THE

## SECOND ENGLISH EDITION.

The aim of the following pages is to furnish intending students of classical Arabic with the most important rules both of the Accidence and of the Syntax in the briefest possible form. The present edition, the second in English, is a translation of the third German edition of 1894, to which, save for a few corrections and additions, it in all respects corresponds. Its German counterpart has been considerably altered compared with the second edition because of the publishers' intention to issue a separate chrestomathy of Arabic prose. Professor R. Bruennow, a scholar of approved ability, was entrusted with the preparation of this work which appeared in the year 1894. The connected narratives which formerly composed the chrestomathy of the grammar were, according to arrangement, incorporated in Bruennow's work, and consequently had to be dropped from the new edition

of the grammar. On the other hand the latter was now extended, more particularly in the part dealing with the syntax, with the result that it will now be found, with few exceptions, to be sufficient for the understanding of the new chrestomathy. At the same time, the fact must again be emphasised that the present work does not pretend to take the place of any of the larger treatises; the English student who wishes to advance beyond the elements of Arabic must have recourse to the latest edition (the third) of Wright's excellent grammar. For this reason the author has deemed it his duty to adhere to his former view and to decline, in a book intended for beginners, to enter into the technical terminology of the Arab grammarians—which may safely be left to the larger grammars; still the Arabic specialist will easily discover that their views have been taken into account even in the present elementary work. The best introduction to this department of study will be found to be the reading of the *Ağrumīye*, which Bruennow has printed in his *Chrestomathy*.

In order to lighten the first lessons in grammar, the exercises consisting of short sentences and anecdotes have been increased by the addition of a few short stories, by means of which a sort of stepping stone is provided to the prose chrestomathy.

The passages for translation into Arabic have been retained unchanged along with the appropriate glossary. Experience has shown that this part of the chrestomathy has unquestionably been of service; and although I am strongly of opinion that this class of exercises is of real value in such systematic instruction as is necessary at first, I am in no wise blind to the difficulties which the correction of such exercises entails even on the teacher of Arabic. In order to meet such difficulties, I have selected single sentences and anecdotes from Arabic authors, and have so arranged both notes and glossary that the student, who in any case will have to make diligent use of grammar and dictionary, is so to say compelled to reproduce exactly the Arabic original. From what has just been said, it is clear that this part of the book, at least, presupposes a teacher, for I am convinced that the grammar of Arabic as a whole, and the syntax in particular, can only be mastered with extreme difficulty by self-instruction. I would add, however, that translation from English should be taken at first in the smallest possible doses, and even in this way only after the student has read a part of the Arabic texts.

The synopsis of Arabic literature has also been extended. Strictly speaking, this section is out of place in an elementary work; still it may afford a

stimulus to a beginner here and there, and supply an occasional hint to those pursuing the study of Arabic by themselves, or at a distance from the larger seats of learning.

The present English edition is an entirely new translation. This difficult and tedious work has been undertaken by Professor Archd. R. S. KENNEDY of Edinburgh University. To him and to his late assistant, Mr. W. B. STEVENSON B. D., Vans Dunlop Scholar in Semitic Languages of the same University, who has rendered us great assistance in the reading of the proofs, I cannot omit to express here my warmest thanks for their co-operation.

A. SOCIN.

## NOTE BY THE TRANSLATOR.

I have only to add to the foregoing, that my responsibility as translator does not extend to the English-Arabic exercises and the relative glossary. A few verbal changes excepted—chiefly where the “violence done to the Queen’s English” (p. 57\*) was greater than seemed absolutely necessary—these have been reprinted from the first edition. I have also inserted an additional reference here and there, and in the bibliographical section I am responsible for one or two additional entries.

I wish also to express my personal indebtedness to Mr. Stevenson, without whose generous co-operation, owing to my absence in the East, the book would not have been ready in time for this winter’s work.

20<sup>th</sup> September 1895.

A. R. S. K.

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PART I.

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G R A M M A R

AND

BIBLIOGRAPHY.





## GRAMMAR.

### I. THE ARABIC CHARACTERS. PHONOLOGY (§§ 1—11).

*The Consonants.* The Arabs at first used the Syriac characters and the Syriac alphabet, in which the order of the characters is the same as in Hebrew. A relic of this earlier order is still preserved, in the employment—afterwards seldom resorted to—of the letters of the alphabet as cyphers (cf. pages 4—5). At an early period, however, the Arabs distinguished by means of diacritical points a number of sounds which were not so distinguished in the older alphabet. By a process of curtailment, moreover, a number of characters became so like each other that they had to be distinguished by similar diacritical signs. The next step was to group together in the alphabet the characters which in this way had come to resemble each other. Hence the Arabic alphabet now consists of twenty-eight consonantal signs, the usual order and

	Names	Form				Value		
		Not joined.	Joined only to preceding cons.	Join to precedg. and follg. cons.	Joined only to following cons.	Pronunciation	Transcription.	Numerical Value.
1	ا <sup>ا</sup> Alif*	ا	ا	—	—	cf. §§ 2 and 4		1
2	ب <sup>ب</sup> Bā	ب	ب	ب	ب	b	b	2
3	ت <sup>ت</sup> Tā	ت	ت	ت	ت	t	t	400
4	ث <sup>ث</sup> Thā	ث	ث	ث	ث	English hard th as in <i>thing</i>	t	500
5	ج <sup>ج</sup> Jīm	ج	ج	ج	ج	orig. g hard; later g in Italian <i>giorno</i> ; English j	ġ	3
6	ح <sup>ح</sup> Hhā	ح	ح	ح	ح	strong h with friction of larynx as if wheezing	h	8
7	خ <sup>خ</sup> Khā	خ	خ	خ	خ	ch in Scotch <i>loch</i>	h	600
8	د <sup>د</sup> Dāl	د	د	—	—	d	d	4
9	ذ <sup>ذ</sup> Dhāl	ذ	ذ	—	—	soft th, as in <i>this</i>	d	700
10	ر <sup>ر</sup> Rā	ر	ر	—	—	r	r	200
11	ز <sup>ز</sup> Zāi	ز	ز	—	—	z as in <i>zeal</i> ; soft s as in <i>rose</i>	z	7
12	س <sup>س</sup> Sīn	س	س	س	س	hard s	s	60
13	ش <sup>ش</sup> Šīn	ش	ش	ش	ش	sh	š	300

\* The termination *ṣ* i. e. *un* (see § 3 b) is neglected in the translation, as in the modern Arabic pronunciation.

Names	Form				Value			
	Not joined.	Joined only to preceding cons.	Joined to precedg. and follg. cons.	Joined only to following cons.	Pronunciation	Transcription.	Numerical Value.	Hebrew.
صَاد Sād	ص	ص	ص	ص	emphatic s	s	90	ס
ضَاد Dād	ض	ض	ض	ض	emphatic d (tongue pressed against the gum)	d	800	ד
طَاء Tā	ط	ط	ط	ط	emphatic t	t	9	ט
ظَاء Zā	ظ	ظ	ظ	ظ	emphatic z	z	900	
عَيْن 'Ain	ع	ع	ع	ع	produced by a tightening of the violently compressed glottis	'	70	ע
غَيْن Ghain	غ	غ	غ	غ	guttural r	g	1000	
فَاء Fā	ف	ف	ف	ف	f	f	80	פ
كَاف Kāf	ق	ق	ق	ق	deep emphatic k	k	100	ק
كَاف Kāf	ك	ك	ك	ك	k	k	20	כ
لَام Lām	ل	ل	ل	ل	l	l	30	ל
مِيم Mīm	م	م	م	م	m	m	40	מ
نُون Nūn	ن	ن	ن	ن	n	n	50	נ
هَاء Hā	ه	ه	ه	ه	h	h	5	ה
وَاو Wāw	و	و	—	—	w	w	6	ו
يَاء Yā	ي	ي	ي	ي	y	y	10	י

forms of which are exhibited on pp. 4—5. These signs are written and read from right to left. Some are joined, to the letters preceding or following, others are not, as indicated in the table referred to.

b. When  $\mathfrak{z}$  (No. 26), at the end of a word, indicates the feminine termination (§ 73), two dots are placed over it to show that it must be pronounced as  $t$  (Nr. 3); thus:  $\mathfrak{z}$ .

c. Very frequently, especially at the beginning of words, certain letters, instead of being written alongside of each other, are placed one above the other this is particularly the case with the letters  $\mathfrak{h}$   $\mathfrak{h}$   $\mathfrak{h}$  (Nos. 5—7), e. g.  $\mathfrak{z}$  for  $\mathfrak{z}$  (Nos. 2 and 6),  $\mathfrak{z}$  (Nos. 5 and 6) for  $\mathfrak{z}$ ,  $\mathfrak{z}$  (Nos. 18 and 5) for  $\mathfrak{z}$  &c. Instead of  $\mathfrak{L}$  (Nos. 23 and 1) the Arabs write  $\mathfrak{L}$  or  $\mathfrak{L}$  (the Lām in the latter form beginning at the left of Alif).

2. *The vowels, how indicated.* In the earliest times  
a. the Arabs indicated only the long vowels  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ , and the diphthongs  $au$ ,  $ai$  (whose second element they regarded as a consonant); this was done by employing the sign † (No. 1) for  $\bar{a}$ ,  $\mathfrak{u}$  (No. 27) for  $\bar{u}$  and (with  $a$ )  $au$ ,  $\mathfrak{u}$  (No. 28) for  $\bar{i}$  and (with  $a$ )  $ai$ . In cases where  $\mathfrak{u}$  and  $\mathfrak{u}$  indicate the sounds  $au$  and  $ai$ , which we pronounce as diphthongs, Sukūn (see § 3 c) is ordinarily placed

over these letters, to denote that they have no vowel of their own. Examples: قال *kāla*, سير *sīra*, سوق *sūkun*, بيع *bai'un*, نوم *naumun*.

In the oldest writing, the long *ā* was not uniformly represented by **ا**, but was occasionally left unrepresented. This omission has continued to be observed in a series of very common words; in such cases, however, an upright stroke is usually placed over the consonant that is to be pronounced with the long *ā*, e. g. هذا (for هَذَا) *hādā*, الله *'ilāhun* (God), رحمن *rahmānu*. Frequently, however, in our printed editions, we find this long *ā* represented by a simple **ـا**, thus: هَذَا *hādā*.

In a few words **ا** after an *a* does not indicate the pronunciation *au* but a long *ā*, originally no doubt an obscure *ā̃*; in this case, too, the upright stroke is the usual sign, e. g. حياة (alongside of حياة) *hayātun* life (but **ا** with Suffixes: حياته *hayātuhu* his life).

At the end of many words **ي** is likewise employed to represent a long *ā*; in such cases (like the **و** in *c*) it does not receive the Sukūn (§ 3 *c*), e. g. رمى (or رمى) *ramā* (he has thrown); in the middle of a word, on the other hand, **ا** takes the place of this **ي**; thus with a suffix رماه *ramāhu* he has thrown it.

NOTE a. In a few rare cases, in the middle of a word, we find *ā* denoted by اَ —, as in the foreign word تَوْرَاتُ *taurātun* Torah.

NOTE b. Should اَ — be preceded by a اَ, ا is written for the former in order to prevent two اَ coming together; e. g. دُنْيَا *dunyā* world für دُنْيَا (§ 74 a).

e. Occasionally an ا is added to a final *ū* or *au*, but it is entirely left out of account in the pronunciation; e. g. كَتَبُوا *katabū*, رَمَوْا *ramau* (§§ 33 and 53).

3. The short vowels were originally, as a rule, left unrepresented<sup>1</sup>; afterwards the following signs were employed to represent the short vowels, and (in conjunction with the signs discussed in § 2) the long vowels as well:

1) فَتْحَة <sup>Laḥ</sup> Fatha<sup>2</sup> (also فَتْح Fath) — for *a* (in certain cases to be pronounced like *e* in men, also like German *ä* in Männer), e. g. قَتَلَ *ḳatala*, قَالَ *ḳāla*.

2) كَسْرَة <sup>Liḥ</sup> Kesra (also كَسْر Kesr) — for *i*, e. g. غَضِبَ *ḡaḍiba*, يَبِيعُ *yabīu*.

3) ضَمَة <sup>Ḍamm</sup> Damma (also ضَم Ḍamm) — for *u*, e. g. يَكْتُبُ *yaktubu*; يَفُوتُ *yafūtu*.

b. When these signs for the short vowels are written

<sup>1</sup> Many books, particularly those printed in the East, are printed without these vowel signs.

<sup>2</sup> The terminations فَتْحَة —, كَسْرَة — are here represented in the transliteration by *a*, as in modern Arabic.

twice at the end of a word, they are to be pronounced with a final *n* (called by the Arabs <sup>نُونٍ</sup> *Tanwīn*, by us frequently Nunation, from the letter *nūn*), e. g. <sup>شَمْسٍ</sup> *šamsin*, <sup>رَجُلٍ</sup> *rağulun*. The Nunation *an* receives as an additional indication the letter **ا**, but the pronunciation remains unaffected, e. g. <sup>مَالًا</sup> *mālan*. This **ا** is omitted only when the Nunation accompanies the feminine termination **ة** (see above § 1 *b*), e. g. <sup>مَرْكُوبَةً</sup> *markūbatan*, or in cases where the word already has a final **ا**, or in its place a **ي** quiescing in *a*, e. g. <sup>رَبًّا</sup> *riban*, <sup>هُدًى</sup> *hudan* (§ 2 *d*). The same holds good in most cases after Hamza (§ 4). The vowel of the Nunation is always short.

When a consonant has no vowel of its own, this *c.* is indicated by the sign <sup>جَزْمَةٌ</sup> *Ĝezma* (also called <sup>سُكُونٌ</sup> *Sukūn* [Rest]) e. g. <sup>سَافَرْتُ</sup> *sāfartu*, <sup>مَشَيْتَ</sup> *ma-šaita* (cf. § 2). On the omission of this sign see § 5. A consonant which is thus pronounced without a vowel following is said to be “resting”.

*Hamza*. In order to distinguish the cases in which *4.* was employed to denote *ā* (§ 2), from those in which *a.* it had (as originally in Hebrew) its proper force as a consonant, the Arabs gave it the additional sign

هَمْزَة Hamza ء (in form a modified ع 'Ain). ا̣ accordingly denotes the closure of the larynx by which the breath, engaged in voice production, is turned on or off, according as the Hamza precedes or follows a vowel. It is best heard in English before the second of such pairs of words as "sea eagle", "mine eyes". Its effect may also be noted by comparing the two following pronunciations of Kūrān, viz: Ku-rān and Kur-'ān (the latter with Hamza). In the transliteration we indicate ا̣ by ' except at the beginning of a word where no indication is required. The sign ء is placed under the ا, when followed by an *i*-sound. Examples اَمْرٌ <sup>ء</sup>amrun, اِبِلٌ <sup>ء</sup>ibilun, اُمٌّ <sup>ء</sup>umamun; سَأَلَ <sup>ء</sup>sa'ala, رَأْسٌ <sup>ء</sup>ra'-sun; اِقْرَأْ <sup>ء</sup>ik'-ra'. In the last two examples Hamza closes the syllable.

b. Before or after an *i*- or *u*-sound, the signs و and ی are generally employed instead of ا as the bearers of the Hamza, in which case ی is written without the two dots: e. g. بَوْسٌ <sup>ء</sup>ba'usa, يُوْتَرُ <sup>ء</sup>yu'taru, يُوَاتَرُ <sup>ء</sup>yu'ātaru; جِئْتُ <sup>ء</sup>ǧi'ta, صَائِبٌ <sup>ء</sup>ṣa'iba, يُبَارِي <sup>ء</sup>yubārīu.

c. After a long vowel, and in most cases after Sukūn, Hamza as a rule has no bearer, but is written on or above the line, thus: اِرْدَاْءٌ <sup>ء</sup>irḍā'un, بَرٌّ <sup>ء</sup> (or بَرَاءٌ <sup>ء</sup>) bar'un. After a vowelless consonant in the middle of



a word, Hamza with its vowel is placed over the connecting stroke (except, of course, when no such connection is possible, as after و in مَمْلُوءَةٌ *mamlū'atun*), thus: حَاطِيَةٌ *ḥaṭī'atun*; in the same way شَايَا *šai'an*; On the other hand, in cases like اِمْدَاءٌ *'imḍā'an* no Alif is written at the end, cf. § 3 b.

*Tešdīd.* That a consonant is to be sounded twice 5. is indicated by the sign of doubling ٔ, named تَشْدِيدٌ <sup>a.</sup> Tešdīd or شَدَّ Šedd (from the initial ش of this word the sign ٔ has been derived), e. g. سَبَّ *sabba*, تَرَحَّلْ *tarahḥulun*. This doubling of a consonant is either due—as in the examples just given—to the essential nature of the form, nominal or verbal (as for example the verbal forms corresponding to the Hebrew *Pi'el* § 19), or is the result of assimilation.

When one consonant is assimilated to another, the <sup>b.</sup> assimilation is further graphically represented by the removal of the Sukūn from the assimilated consonant. This applies to the *l* of the article أَلْ, when the latter precedes one of the following consonants: د, ث, ت, ذ, ن (that is, dentals, sibilants and *r, l, n*). Examples: اَلتَّاجِرُ *attāgīru*, اَلتَّلْجُ *attalǧu*, اَلشَّمْسُ *aššamsu*, (the sun), but اَلْقَمَرُ *alkamaru* (the moon). From the fact that the two last examples

are stereotyped those consonants that may be assimilated are technically called *solar* letters, those that do not admit of assimilation, *lunar* letters.

NOTE a. The word إِلَٰه <sup>ilāhun</sup>, God, when joined to the article drops the first syllable and becomes اَللَّهِ (§ 2b) *allāhu*.

NOTE b. The words مِنْ <sup>min</sup>, عَنْ <sup>an</sup>, اَنْ <sup>an</sup> (and اِنْ <sup>in</sup>), when followed by a few words beginning with م *m* or ل *l* are usually combined with them into one word, the final ن *n* being at the same time assimilated to the following consonant, e. g. مِمَّا <sup>mimmā</sup> from مِنْ <sup>min</sup> مَّا <sup>mā</sup>, اَلَّا <sup>allā</sup> from اَنْ <sup>an</sup> لَا <sup>lā</sup>.

6. *Waṣla* ∞. A word beginning with two consonants  
 a. receives in Arabic either a full helping-vowel preceded by Hamza in accordance with § 4a (e. g. أَفْلَاطُونُ <sup>afḷāṭūn</sup> Plato), or merely a vowel which is heard only when the word is standing *alone*, but which must be given up when the word in question comes to stand after another word in the sentence. Thus in the latter case we find أُكْتُلُ <sup>ukṭul</sup> instead of قَتُلُ <sup>kṭul</sup>. The ا which is prefixed in this and similar cases is, however, still written although the helping vowel accompanying it is given up, and it then receives over it the sign وَصَلَةٌ <sup>waṣla</sup> e. g. بِنْتُ الْوَزِيرِ <sup>bintulwazīri</sup>. The two words thus united together are also to be pronounced as if they formed a single word. Such an *Alif Waṣlatum* or *Waṣla*-bearing *Alif* is called a *connective Alif* in

contradistinction to a *disjunctive* Alif, that is, an *Alif hamzatum* or Hamza-bearing Alif (cf. § 4).

NOTE. The sign ~ is a modification of ص; waṣla or ṣila denotes "close connection".

When a connective Alif has to be employed at the beginning of a sentence, a full vowel must be pronounced, but, as written, only the proper vowel sign may accompany the Alif, never a Hamza. Thus we have *الرَّسُولُ* *arrasūlu*, *أَخْرَجَ* *uḥruġ* but *قَالَ أَخْرَجَ* pronounce *kālahruġ*.

In the last example the division of the syllables is now *kā-laḥ-ruġ*. If the vowel preceding a connective Alif is long, it must now be pronounced as a short vowel, since it stands in a shut syllable (see § 8). Thus *فِي الْفُلْكِ*, properly *fī-lfulki*, has now the following syllables *fīl-ful-ki*; so too *رَضِيَ اللَّهُ* *riḍa-llāhi* (§ 2d) = *ri-ḍal-lā-hi*, *ذَبَحُوا الْأَوْزَ* (§ 2e) *da-ba-ḥul-'iwazza*.

If the word before a connective Alif ends in a consonant which has no vowel of its own, the consonant receives a helping-vowel. The most natural vowel in such a case is *i*, e. g. *ضَرَبَتِ الْعَبْدَ* *darabati-l'abda* (for *ضَرَبَتْ*); so *اسْتَقْبَالُ* *istikbālun* with the article *الْ* *al-istikbālu*, in syllables thus: *a-lis-tik-bā-lu*. In certain cases original final vowels that

have been dropped reappear before the connective Alif, e. g. هُمُ الْكَافِرُونَ *hu-mul-kā-fi-rū-na*. The first word is otherwise uniformly هُمْ *hum* (§ 12 a). — The Nunation (§ 3 b) is also treated as if it ended in a consonant; the favourite vowel in this case is *i*, e. g. رَجُلٌ اسْمُهُ رَاغُلُنِسمُهُ *raġu-lunismuhu*, in syllables: *ra-ġu-lu-nis-mu-hu*.

NOTE. Before a connective alif the preposition عَنْ "away from" becomes عَنِ, the preposition مِنْ "from" becomes مِّن, but before the article مِنَ.

- e. The same rule applies to a word ending in a so-called diphthong (cf. § 2); the consonant (و or ي) forming the second part of the diphthong must receive a helping vowel before a connective Alif, which vowel is *u* or *i* according as the consonant in question is و or ي. Thus we have مُصْطَفَوُ اللَّهِ *muṣ-ṭa-fa-wul-lā-hi* in place of مُصْطَفَوُ اللَّهِ رَجُلِي الْبَقَرَةِ *riġ-la-yil-ba-ḵa-ra-ti* for رَجُلِي الْبَقَرَةِ. (So, too, with the termination وَو § 2 e).

NOTE. The particles أَوْ "or" and أَوْ "would that!" take *i* as helping vowel.

- f. The connective Alif is altogether omitted in the following cases:

1) In the article **أَل**, when it receives as prefixes the particles **لِ** *li* or **لَا** *la*; e. g. **لِلْحَقِّ**, *li-l-ḥaḳ-ḳi* for **لَا لِمَجْدُ**, *la-l-mağ-du* for **لَا لِمَجْدُ**.

2) In **ابْن** *son*, in apposition to the proper name of the son and followed in the genitive by the name of the father; e. g. **مُسْلِمُ بْنُ الْوَلِيدِ** *mus-li-mub-nul-wa-lī-di* Muslim, the son of al-Walīd. At the beginning of a line, however, even in this case we must write **أَبْن**.

3) In the word **إِسْم** *ismun*, name, after the preposition **بِ** *bi* in the oft recurring formula **بِسْمِ اللَّهِ** *bis-mil-lā-hi*, in the name of God.

*Medda.* Inasmuch as the Arabic orthography 7. cannot tolerate two Alifs side by side, in such a case <sup>a.</sup> only a single Alif is written, over which is placed a **مَدَّة** Medda or Medd ~ (a sign derived from **مد**). At the beginning of a word or syllable the Medda carries with it the force of a Hamza; the vowel sign Fath is then also dropped, e. g. **أَكَلُ** *'ā-ki-lun* for **أَكَلَ**, **قُرْآنُ** *kur-'ā-nun* for **قُرْآنٌ**; so **أَمَنُ** *'ā-ma-na* for **أَمِنَ**, since the Hamza of the second Alif disappears as explained § 38 a.

NOTE. رَاى *ra'ā* may be taken as an example of the rule just given. With suffixes it ought to appear, according to § 2*d*, as رَاِى, which, however, is written رَاِى in syllables *ra-'ā-hū*.

- b. Since a *◌* after a long *ā* |\_\_ is written on the line (§ 4*c*) without receiving an Alif as bearer, the | preceding the Hamza in such cases likewise receives Medda, as a rule, although the latter has no effect on the pronunciation of the word, e. g. جَاءَ *ǧā-'a* (for جَاءَ), تَفَاءَلُوا *ta-fā-'a-lū*; and the same where و, or ي appears as the bearer of Hamza أَحْبَبْتُ *a-ḥib-bā-'u-hu*, قَاتِلْ *kā-'i-lun*.

NOTE. Arabic orthography has also an objection to two Waws appearing side by side, if the first has a Damma (even though the first may be only the bearer of a Hamza, as explained in § 4*c*).

Thus رُوْسٌ *ru'ūsun* is often written رُوْسٌ.

8. *The Syllable.* An open syllable ends in a vowel short or long; a shut syllable ends in a consonant. Every syllable begins with a single consonant, not with two or more (cf. § 6). A short syllable consists of a consonant with a short vowel, as in the second syllable of مَاتَ *mā-tā* (with two open syllables); a long syllable consists either 1) of a consonant with a long vowel, like the open syllable *mā* in the above example, or 2) of a consonant, a short vowel and a consonant (shut syllable) e. g. both the syllables of

قَتَلَ *kat-lun* (so too مَوْتُ *mau-tun* § 2*a*) شَرًّا *šar-ran*, or 3) of a shut syllable with a long vowel. This last variety, however, is only found (exclusive of pausal effects § 10) when the following consonant has been doubled (§ 5) and is preceded by a long *ā*, as in دَابَّةٌ *dāb-ba-tun* (rarely after *ai* as in دَوِيْبَةٌ *du-waib-ba-tun* which is derived according to § 66 from *dābbatun*). Such a syllable may be described as doubly long. Other syllables of this sort are shortened as يَقُولُ *yaḳul* from يَقُولُ *yaḳūl*; رَمَتْ *ramat* from رَمَاتُ *ramāt*.

NOTE. A word consisting of but one short syllable, if it stands alone, either receives an addition at the end (see § 49*ab*), or is joined to the following word. The latter method is adopted in a series of particles (see § 94), which notwithstanding the connection are still regarded as more or less independent words. The principal stress, however, rests on the words with which the particles are connected.

*The Accent or Tone.* The accent in Arabic is thrown 9. backwards towards the beginning of the word till it meets a *long* syllable, or if there is no such syllable, till it reaches the first syllable of the word. A simple long syllable at the end of a word, however, does not receive the accent. Examples of words with a final short syllable: ضَارَبَ *dāraba*, اِسْتَنَكَرَ *istānkara*; with a final long syllable: تَمَامْتُمَا *tamāmtumā*, فَارْدُنْ *fārdun*, مَمْلَكَةُ *māmlakatun*, ضَرَبُوا *dārabū*, لِدَةٌ *lidatun*.

Exceptions: A syllable with a connective Alif (§ 6), as in أَقْتُلْ (see § 6 a), cannot receive the accent; the pronunciation is therefore *uḳtūl*. In the same way monosyllabic inseparable particles, like وَ and فَ (cf. § 94), prefixed to words, do not affect the accentuation of the latter; e. g. فَمَشَى *famaša*.

10. In *pause* final short vowels are dropped. Also the Nunation *un* and *in*; the Nunation *an* is changed to *ā*, the feminine termination َـ to َـ (with the *h* sounded): thus نَازِلُونَ *nāzilūn* for نَازِلُونَا *nāzilūna*; رَاجُلْ *rağul* for رَاجُلُنْ *rağulun*; مَرَحَبَا *marḥabā* for مَرَحَبَانْ *marḥaban*; فَاطِمَةُ *Fāṭimah* for فَاطِمَةٌ.

11. *Numerical Signs and Abbreviations.* The usual Arabic cyphers are the following:

٠, ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨, ٩

0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

The tens, hundreds &c., are written to the left of the units &c. as ١٩ 19, ١٨٩٥ 1895.

The following are a few of the most frequently occurring abbreviations:

عَلَيْهِ السَّلَامُ = عَم *alaihi-ssalāmu* Peace be upon him!  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ = صلعم *ṣalla-llāhu 'alaihi wasallama* God bless him and give him peace (said of Mohammed).



## II. ETYMOLOGY (§§ 12—96).

## Chapter I. The Pronoun. (§§ 12—15.)

The personal pronouns are either independent or suffixed. The *independent* or *separate* personal pronouns have the following forms:

	Sing.	Plur.	Dual
I. Pers.	أَنَا	نَحْنُ	
II. Pers.	masc. أَنْتَ fem. أَنْتِ	أَنْتُمْ (أَنْتُمْ) أَنْتُنَّ	أَنْتُمَا
III. Pers.	masc. هُوَ fem. هِيَ	هُمْ (هُمْ) هُنَّ	هُمَا

NOTE 1. The second syllable of the pronoun of the first pers. singular, although written with *l*, is short. — The forms in parentheses (2<sup>nd</sup> and 3<sup>rd</sup> pers. plural) are used particularly before *Waṣla* (§ 6 *d*); these final vowels are originally long.

NOTE 2. When joined to *يَ* and *فَ* (see § 95) the pronouns of the 3<sup>rd</sup> pers. sing. may lose their first vowel e. g. *وَهُوَ*, *فَهُوَ*.

The *suffixed personal pronouns*, which joined to a noun indicate the genitive, joined to a verb, the accusative, are the following:

		Sing.	Plur.	Dual
I. Pers.	$\left\{ \begin{array}{l} \text{with nouns} \\ \text{with verbs} \end{array} \right.$	$\begin{array}{l} \text{أَـ} \\ \text{أَنِيـ} \end{array}$	أَنَا—	
II. Pers.	$\left\{ \begin{array}{l} \text{masc.} \\ \text{fem.} \end{array} \right.$	$\begin{array}{l} \text{أَنْـ} \\ \text{أَنْكِـ} \end{array}$	$\begin{array}{l} \text{أَنْكُمْـ} \\ \text{أَنْكُنَّـ} \end{array}$	أَنْكُمَا
III. Pers.	$\left\{ \begin{array}{l} \text{masc.} \\ \text{fem.} \end{array} \right.$	$\begin{array}{l} \text{هُـ} \\ \text{هَـا} \end{array}$	$\begin{array}{l} \text{هُنَّـ} \\ \text{هُنَّـ} \end{array}$	هُمَا

c. Before a connective Alif (§ 6 *d*) the suffix pron. of the 1. pers. singular may receive as helping-vowel the *a* which belonged to it originally; thus we may write  $\text{أَعْطَانِيْ أَلْكِتَابَ}$  or  $\text{أَعْطَانِيْ أَلْكِتَابَ}$ . After *ā*, *ī* and *ai* the nominal suffix of the 1. pers. sing. has the form  $\text{أَيَ}$  *ya*. Occasionally (in the *Kur'ān* particularly) the suffix of the 1. pers. sing. is indicated by a simple *i*, of which the sign is Kesr —, as  $\text{رَبِّ}$  my lord! In the same way the corresponding verbal suffix may be only  $\text{نِ}$  *ni*.

d. After an immediately preceding *i* or *ai* the suffixes  $\text{هُـ}$ ,  $\text{هُمَاـ}$ ,  $\text{هُنَّـ}$  substitute the vowel *i* for *u*, thus assuming the forms  $\text{هِيـ}$ ,  $\text{هِيْمَاـ}$ ,  $\text{هِيْنَّـ}$ ; e. g.  $\text{مَالِيْ}$  instead of  $\text{مَالِيْ}$ . Before the connective Alif  $\text{هُنَّـ}$  generally becomes  $\text{هُنَّـ}$ . — The suffixes  $\text{أَنْكُمْـ}$  and  $\text{أَنْكُنَّـ}$  resume

their original forms **كُم** and **هُم** before a connective Alif.

For further information regarding the affixing of these pronominal forms see § 82 and the table of paradigms No. XXIII.

The reflexive pronoun, when carrying a certain amount of emphasis with it, is generally expressed by the word **نَفْسُ** <sup>النفس</sup> *nafsun* soul, to which the proper suffixes are appended. In many cases, however, the personal pronoun suffices to express the reflexive.

The *demonstrative pronouns* are the following (with 13. their inflexion compare § 76 a).

The simple pronoun (rare)

a.

	Masc.	Fem.
Sing.	ذَا	تَا; تِي; تِي; ذِي; ذِي
Dual	Nom. ذَانِ	تَانِ
	Gen. Acc. ذَيْنِ	تَيْنِ
Plur.	أُولَئِكَ (ülā'i) or أُولَئِكَ (ülā'i)	

This simple pronoun combines:

b.

(1) with the demonstrative particle **هَـ**, generally written defectively (**هـ** or less correctly **هـ** § 2 b). The result is the usual demonstrative pronoun to indicate that which is near at hand (*this, these*):

		Masc.	Fem.
Sing.		هَذَا	هَذِهِ (هَذِي)
Dual	Nom.	هَذَانِ	هَتَانِ
	Gen. Acc.	هَذَيْنِ	هَتَيْنِ
Plur.		هَؤُلَاءِ	

- c. The simple demonstrative combines (2) with a suffix of the second person. Only in the older Arabic, particularly that of the *Kur'ān*, however, does the suffix vary according to the number of persons addressed (e. g. plur. ذَلِكُمْ, dual ذَلِكُمَا), elsewhere it appears uniformly as *كَ*. There is also a form with *لِ* before *كَ*. The result is two forms of the demonstrative pronoun to indicate that which is more remote (*that, those*):

		Masc.	Fem.
Sing.		ذَلِكَ, ذَاكَ (ذَالِكَ), ذَاكَ	تِلْكَ (تِيكَ), تَاكَ
Dual	Nom.	ذَانِكَ, ذَانِكَ	تَانِكَ, تَانِكَ
	Gen. Acc.	ذَيْنِكَ, ذَيْنِكَ	تَيْنِكَ, تَيْنِكَ
Plur.		أُولَئِكَ (أُولَاكَ), rarely أُولَئِكَ	

- d. Among the demonstratives we must also place the article *أَلْ* (see § 5*b*). When the noun, in the circumstances

detailed in § 6 / 1, begins with a **ل**, this letter has a Tešdid placed over it and the **ل** of the article is dropped. Thus we get **لَيْلَةً** for **لَالَّيْلَةَ**; so too **لِلَّهِ** for **لِلَّهِ** (§ 5 note).

The *relative pronouns* are the following: 14.

**الَّذِي** who, which, that,—originally a compound *a*. demonstrative with the article as one of its elements (hence the connective Alif)—declined as follows:

		Masc.	Fem.
Sing.		الَّذِي	الَّتِي
Dual	Nom.	الَّذَانِ	الَّتَانِ
	Gen. Acc.	الَّذَيْنِ	الَّتَيْنِ
Plur.		الَّذِينَ	الَّاتِي, اللَّاتِي

**مَنْ** (indeclinable) one who, such (a one) as, he *b*. who, those who.

**مَا** (indeclinable) that which, something which.

Among the relative pronouns may also be included *c*. **أَيُّ**, fem. **أَيَّة** he who, she who. This word is declinable in the sing., but the masc. often takes the place of the fem. It also combines with the prons. in *b* above to form **أَيُّمَنْ** every one who, whosoever; and **أَيُّمَا** whatsoever.

15. The *interrogative pronouns* are:

مَنْ who?

مَا what? Frequently strengthened by the addition of the demonstrative ذَا: ذَا مَا what then?

أَي, fem. أَيَّة what sort of? which?

NOTE. مَا after prepositions is shortened to مَ e. g. لِمَ why? With this interrogative مَا is also connected the interrogative particle كَمْ how much?

## Chapter II. The Verb. (§§ 16—54.)

16. The great majority of Arabic verbs have three radical letters; only a small minority have four radicals. The ground-form of verbs, according to which they are arranged in grammar and dictionary, is the third person singular of the perfect. The verb فَعَلَ (to do) is used as a model paradigm.

NOTE. Since all Arabic dictionaries give the verbal and nominal derivatives under their respective root-forms, it is necessary, in order to find the three radicals with ease, to note carefully what consonants are employed in the formation of verbs and nouns as prefixes and affixes to, and as infixes in, the stem.

17. From this ground-form or root, which is named by grammarians the first stem, other stems are derived by a series of uniform changes, represented by

modifications of the verb **فَعَلَ**, but usually referred to by their respective numbers in the series. Thus we speak of “the eighth stem”, (indicated in the dictionary simply by VIII) not as in Hebrew and Syriac of the Piel, the Afel &c. The following stems, the order of which must be carefully noted, are those most frequently met with:

I <b>فَعَلَ</b>	IV <b>أَفْعَلَ</b>	VII <b>إِنْفَعَلَ</b>	X <b>إِسْتَفْعَلَ</b>
II <b>فَعَّلَ</b>	V <b>تَفَعَّلَ</b>	VIII <b>إِفْتَعَلَ</b>	XI <b>إِفْعَالَ</b>
III <b>فَاعَلَ</b>	VI <b>تَفَاعَلَ</b>	IX <b>أَفْعَلَّ</b>	

NOTE a. Of these No. IX and especially No. XI are of less frequent occurrence; still more rare are XII **إِفْعَوَعَلَ**, XIII **إِفْعَوَّلَ**, XIV **إِفْعَنَّكَ**, XV **إِفْعَنَّكَ**. Which of these derived stems are formed from any given verb, and to what extent the meaning of the ground-form is modified by them, will be found in the dictionary under each verb.

NOTE b. In many cases the verb is used to express the idea that some one wishes to do something or has something done; thus **قَتَلَهُ** “he killed him” may also signify “he wished to kill him”, and **ضَرَبَ عُنُقَهُ** “he cut off his head (prop. neck)” may mean “he had (*curavit*) his head cut off.”

The <sup>ground-</sup>form I, in the majority of verbs, takes 18. the form **فَعَلَ**, e. g. **قَتَلَ** to kill; there is also—mostly with intransitive verbs—a form **فَعِلَ** (cf. **دَبَرَ**), e. g. **حَزِنَ** to be sad, **عَمِلَ** to do (transitive), and also a

form **فَعُلَ** (cf. **فَعَلَ**), confined to intransitive verbs, as **حَسَنَ** to be beautiful. Sometimes both the transitive and intransitive forms, **فَعَلَ** and **فَعِلَ** or **فَعُلَ**, are found side by side in the same verb. One and the same verb, again, may have both the forms **فَعِلَ** and **فَعُلَ**.

19. The II. stem **فَعَّلَ** (corresponding to the Hebrew Pi<sup>ע</sup>l) usually denotes a greater intensity of the action expressed by the simple verb. This intensification may affect the subject, object or qualifying adjunct, as **قَتَّلَ** to kill many people, to massacre (intensification of the object). In the majority of verbs, however, the II. stem is causative as **عَلَّمَ** to know, **عَلَّمَ** cause to know, to teach. It is also declarative—as in **كَذَّبَ** to lie, **كَذَّبَ** to take one for, declare one to be, a liar—and denominative, as in **جَيَّشَ** to collect an army (**جَيْشٌ**).

20. The III. stem **فَاعَلَ** expresses an attempt or effort to perform the action of the simple verb on some person, to influence some person or thing. Thus **قَتَّلَ** to kill, but **قَاتَلَ** to try to kill, to fight with; **كَتَبَ** to write, **كَاتَبَ** to correspond with (with accusative of



the person corresponded with). This stem also means to exercise some abstract quality on a person or thing, e. g. لَانَ to be soft, gentle, لَايَن to exercise gentleness on some one, to treat one kindly.

The IV. stem أَفْعَلَ (the Hebrew Hiph'il) has a 21. causative signification, as صَلَحَ to be in good condition, أَصْلَحَ to bring into good condition. Very frequently we find, with this stem, denominative verbs which appear to us as intransitive, but to the Arab as possessing an implicit transitive force, and which express the idea of action in a certain definite direction, as أَحْسَنَ to do good. Frequently, too, verbs of this stem convey the idea of going to a place, of entering upon a certain period or condition; e. g. أَغْرَبَ to go towards the West, أَصْبَحَ to enter upon the period of the morning, to be something in the morning, أَشْرَفَ to reach the top, to be high; أَقَامَ (from قَامَ rise up, stand) to halt, to stay.

The V. stem تَفَعَّلَ (Hebrew Hithpa'el), a sort of 22. middle voice is formed from the II. stem and has both a reflexive and a reciprocal meaning, e. g. تَكَبَّرَ to make one's self great, تَعَلَّمَ to let one's self be taught, to learn. Sometimes a verb in the V. stem conveys the

idea of giving one's self out as something, e. g. **تَنَبَّأَ** to give one's self out for, to conduct one's self as, a prophet.

23. The VI. stem **تَفَاعَلَ**, derived from the III. stem, is the reflexive form of the latter, and has a reflexive or reciprocal signification, as **تَجَاسَرَ** to show one's self bold; **تَقَاتَلَ** to fight one another (usually in the plural). Another signification is seen, for example, in **تَعَالَى**, VI form of **عَلَا** to be high, which means to exalt one's self and then simply: to be exalted.

24. The VII. stem **اِنْفَعَلَ** (the Hebrew Niph'al with the connective Alif acc. to § 6a), derived in most cases from the I. stem, is a middle or reflexive form of the latter. Its signification may also be described as quasi-passive, e. g. **كَسَرَ** to break **اِنْفَكَسَرَ**, to break or be broken in pieces.

25. The VIII. stem **اِفْتَعَلَ**, (with connective Alif § 6a) is likewise a middle and reflexive form, for the most part of the I. stem, as **اِعْتَرَضَ**, to oppose one's self, object to; sometimes also with reciprocal signification as **اِخْتَصَمَ**, to dispute, contend with each other.

NOTE. In the case of verbs whose first radical is **ض**, **ص**, **ط**, the **ظ**, the **ت** of the VIII. stem is changed to the emphatic **ط**, and

is even assimilated to the first radical, when that letter is a dental as *اِصْطَبَغَ*, instead of *اِصْتَبَغَ* from *صَبَغَ*; *اِظْلَمَ* or *اِظْلَمَ* for *اِظْلَمَ* from *اِظْلَمَ*; *اِثْبَتَ* *ث* is sometimes assimilated also to a preceding *ث*, e. g. *اِثْبَتَ* or *اِثْبَتَ* from *ثَبَّتَ* properly *اِثْبَتَ*; after *د*, *ذ* and *ز* *ث* is changed into the soft *د*, e. g. *اِزْدَادَ* for *اِزْتَادَ* from *زَادَ*; *اِذْرَكَ* for *اِذْرَكَ*.

The IX. stem *اِفْعَلَّ* (as also the XI. stem *اِفْعَالَّ*, 26. both with connective Alif) is used of verbs which denote the possession of inherent qualities such as colours or bodily defects, e. g. from the stem *صَفَر*: *اِصْفَرَّ* to be or become yellow; from the stem *عَوَّرَ*: *اِعْوَرَّ* to be one-eyed; from the stem *حَمَر*: *اِحْمَارَّ* to be red.

The X. stem *اِسْتَفْعَلَّ*, (with connective Alif) is 27. primarily a reflexive of the IV. *اَفْعَلَّ* (otherwise a reflexive, formed on the analogy of the VIII. stem, from a stem *سَفْعَلَّ* with a prefixed *s*), as from the stem *وَحَش* IV. *اَوْحَشَ* to grieve: X. *اِسْتَوْحَشَ* to grieve (one's self). Very frequently the X. stem denotes also to wish or to beg something for one's self, e. g. from *اَغْفَرَ* to pardon, X.: *اِسْتَغْفَرَ* to ask for pardon; or to think that something is so, as *وَجَبَ* to be necessary, IV.: *اَوْجَبَ* to make necessary, X.: *اِسْتَوْجَبَ* to consider something as necessary for one's self.

28. The quadriliteral stems are denoted, for the verbal and nominal forms, by the paradigm **فَعَّلَلَ** (that is by the addition of a fourth radical to **فَعَلَ**), and consist for the most part of two stems, of which the first may be said to correspond to the second stem of the trilateral verb (for **فَعَّلَ** is in reality **فَعْعَلَ**), and the second **تَفَعَّلَلَ** to the fifth, e. g. **كَبَّكَ** to overturn, cast down, **تَكَبَّكَ** fall down.

NOTE. The stems III **إِفْعَنْلَلَّ** and IV **إِفْعَلَّلَّ** (the last corresponding to the IX. stem of the trilaterals) are rare e. g. **إِطْمَنَّ**, to be quiet, from a stem **طْمَنَّ**.

29. In addition to the *active*, the Arabic verb has a *passive* voice. This passive is formed in the perfect in such a way that in place of the *a*-vowels of the active we have the order *u-i-a* (*i* with the second, *a* with the third radical); thus the act. of stem I. is **فَعَلَ**, the pass: **فُعِلَ**. The additional formative syllables of the derived stems also receive the vowel *u*, e. g. pass. V. **تُفْعِلُ**, VIII **أُفْعِلُ** (with connective Alif).

30. The Arabic verb has two principal tenses, a *perfect*  
*a.* which, generally speaking, denotes a completed action, and an *imperfect* which in general denotes an uncompleted action.

The imperfect is formed by adding the prefix  $\text{يَ}$  *ya* <sup>b.</sup> for the active of the I., V., VI., VII., VIII., IX. and X. stems, and the prefix  $\text{يُ}$  *yu* for the active of the II., III. und IV. stems, and for the passive of all the stems without exception.

In the case of verbs of which  $\text{فَعَلَ}$  is the type, the <sup>c. —</sup> second radical, in the impf. act. of stem I., may receive one or other of the vowels *u*, *i*, *a*. Which of the three must be used for a particular verb will be found indicated in the dictionary under that verb (e. g.  $\text{قَتَلَ}$  impf. *u*) and should be taken careful note of. Those verbs, on the other hand, of which  $\text{فَعِلَ}$  (with *i*-vowel) is the type, together with all passives point their second radical with *a* only, thus impf. act. I.  $\text{يَفْعَلُ}$ ; pass.  $\text{يُفْعَلُ}$ . Those verbs, finally, of which  $\text{فَعُلَ}$  (with *u*-vowel) is the type, take *u* with the second radical for the imperfect. As regards the active imperfect of the derived stems, the second radical takes *i* throughout, with the exception of stems V. and VI. where it takes *a*; thus impf. II.  $\text{يُفْعِلُ}$  but V.  $\text{يَتَفَعَّلُ}$ .

In the imperfect various *Moods* are distinguished, 31. namely the ordinary mood which we call the *indicative*, the dependent mood or *subjunctive*, and a *modus apocopatus* (sometimes called the *jussive*). These are

distinguished as follows: in the indicative the last radical, when final, always takes *u*, as impf. I **يَفْعَلُ**, III. **يُفَاعِلُ**; in the subjunctive always *a*, as **يَفْعَلْ**, while in the *apocopatus* the third radical is vowelless. In addition to the above there is a double *modus energicus*, which is formed by appending the syllables *anna* or *an* (in some forms only *n*) to the impf. as **يَفْعَلَنَّ** or **يَفْعَلَنْ**.

NOTE. As the *modus energicus* is of comparatively rare occurrence, it is given in the tables of paradigms only in the case of the ordinary strong verb. From the examples there given it may easily be formed for the other verbs.

32. The *imperative* agrees with the *apocopated imperfect* as regards vocalisation and termination, except that the prefixes *ya* or *yu* are wanting. In the imper. of the I. stem a helping vowel (therefore with connective Alif § 6*a*) is prefixed in all cases where the first consonant is without a vowel of its own. This vowel disappears, however, in pronunciation as soon as the word ceases to stand alone, e. g. **اِفْعَلْ** but **قَالَ اَخْرُجْ**. The same applies to stems VII.—X. The imperative has the same energetic bye-forms as the imperfect.

NOTE. In the imper. of stem I the prosthetic vowel is *u* when the second radical has *u*, as **اَقْتُلْ**, but *i* when it is pointed with *a* or *i*, as **اِزْبِنْ**, **اِفْعَلْ**.

NOTE b. In the imper. of the IV. stem the prosthetic  $\text{أ}$ , which is characteristic of the stem, is retained, although it disappears after the prefixed  $\text{ي}$  of the impf. Hence impf.  $\text{يُفَعِّلُ}$  (for  $\text{يُفَاعِّلُ}$ ), but imper.  $\text{افْعِلْ}$ .

In the perfect, imperfect and imperative, there 33. are, in addition to the singular and plural, dual forms for the second and third persons. Verbs are inflected by the addition of modified and abbreviated forms of the personal pronouns, and of the dual and plural terminations of nouns, to the ground-forms  $\text{فَعَّلَ}$  and  $\text{يَفْعَلُ}$  (for the terminations  $\bar{a}ni$  and  $\bar{u}na$  of the impf. indic. vid. § 76 a). The terminations just named, along with the ending  $\bar{i}na$  of the 2. pers. fem. sing., drop the syllables  $ni$  and  $na$  in the subjunctive, the apocopated imperfect and the imperative. The  $\text{ا}$ , which appears in the paradigm after the final  $\text{و}$  in the perf. and in these shortened forms of the impf. and imper., has no phonetic value (cf. § 2 e).

As to the *prefixes* of the impf., it is to be noted that in place of the prefix  $\text{ي}$  of the 3. pers. masc., we have  $\text{ي}$  as the prefix of the 2. pers. sing. and plur., and of the 3. pers. fem. of the sing.,  $\text{ا}$  to indicate the 1. pers. sing., and  $\text{ا}$  the 1. pers. plur.

The *affixes* employed in the inflexion of the verb are given in paradigm I.

NOTE a. In the V. and VI. forms of verbs whose first letter is a dental or a sibilant, the formative prefix occasionally drops its vowel and is assimilated to the first radical of the verb, in which case the perf. and imper. have a helping vowel (§ 6) prefixed

e. g. <sup>سَدَّرَ</sup> wrap one's self up, impf. <sup>يَسْدِرُ</sup>.

NOTE b. In the impf. of these two stems, the prefix <sup>تَ</sup> may be treated in such a way that instead of the two syllables <sup>تَقَتِّلُ</sup> only <sup>تَ</sup> remains, e. g. from <sup>قَتَلَ</sup> 2. pers. msc. impf. V. <sup>تَقَتِّلُ</sup> for <sup>تَقَتِّلُ</sup>.

NOTE c. In the impf. VII. and VIII. stems the tone remains on the same syllable on which it falls in the perf., contrary to the rule laid down in § 9; thus <sup>يَنْقَتِلُ</sup> *yankátilu*, *yaktátilu*.

For the conjugation of the strong verb with three radicals see paradigms II, III and V, for that of the quadriliteral verbs see paradigm IV. In the paradigms the participles and infinitives are also given, although the discussion of these forms has been deferred to §§ 60 and 61.

34. Among the ordinary strong verbs must also be reckoned the so-called verbs *mediae geminatae*, i. e. verbs whose second and third radicals are identical.

A contraction of these last two radicals takes place in all those cases in which

- a. 1) the first, second and third radicals have each a short vowel; in this case the vowel of the second radical is always dropped, e. g. <sup>فَرَّ</sup> (to flee) contracted from <sup>فَرَّرَ</sup> (which statement is not to be understood as implying that a form <sup>فَرَّرَ</sup> once really existed in Arabic) 3. p. perf. pass. I. <sup>فُرِّ</sup> from <sup>فُرِّرَ</sup>; 3. p. impf. VII. <sup>يَنْفَرُّ</sup> from <sup>يَنْفَرُّ</sup>;



2) When the first two radicals have each a short, *b*, and the third a long, vowel, e. g. 3. p. dual masc. perf. **فَرَّأَ** from **فَرَّرَا**;

3) Generally also when the first radical has a long *c*, *a*, e. g. 3. s. m. perf. of the III. stem **فَارَّ** contracted from **فَارَّرَ** (which is also found), passive **فُورِرَ**.

When the first radical is vowelless and the second 35. has a short vowel, then contraction takes place and the vowel of the second radical passes over to the first. Thus 3. pers. impf. act. **يُفِرُّ** for **يَفِرُّ**; pass. **يُفَرُّ** from **يُفَرِّرُ**.

When the third radical is vowelless, there is no 36. contraction in the body of the word: e. g. 2. pers. sing. masc. perf. act. **فَرَرْتَ**; 3. pers. plur. fem. impf. act. **يُفَرِّرْنَ**. But when the third radical stands at the end of a verbal form with no vowel following, as in various forms of the apocopated impf. and the 2. pers. sing. masc. of the imper., we find the full forms **أَفِرُّ**, **يَفِرُّ** only in the dialects. As a rule contraction takes place and an additional vowel is assumed at the end in order to preserve the doubling of the radical; thus we have **يَفِرِّ**, **فِرِّ**, from **رَدِّ** imper. **رُدِّ**.

NOTE. In the case of verbs of the forms *فَعَلَ* and *فَعِّلَ* the vowel of the second radical appears only in the uncontracted form e. g. *مَلَّ* to loathe, 1. pers. perf. *مَلَلْتُ*; hence the vowel *a* of the impf. *يَمَلُّ*.

For the conjugation of verbs *mediae geminatae* see paradigms Nos. VI—VIII; model verb *فَرَّ* to flee.

37. Those verbs that have a Hamza *ء* as first, second or third radical are for the most part regular, as *أَثَرَ* to make an impression, impf. *يَأْثُرُ*; *قَرَأَ* to read, impf. *يَقْرَأُ*. In certain cases we find, according to § 4 *b*, *و* or *ي* (without points) as bearers of the Hamza, or *ء* may stand without a bearer, thus 3. s. m. perf. act. *كَتَبَ* to be sad, *بَوَسَ* to be brave; 3. s. m. impf. passive of *أَثَرَ*: *يُؤَثَّرُ*; 3. sing. masc. perf. act. *خَطِئَ* to err, fem. *خَطِئَتْ*; 3. s. m. impf. act. of *سَأَلَ* to ask: *يَسْأَلُ*. Occasionally an *آ* takes the place of two Alifs, according to § 7; e. g. 3. s. m. perf. III. of *أَثَرَ*: *أَثَرَ* for *أَثَرَ*; VI. of *لَامَ* (bind up a wound &c.) *تَلَاَمَ*.

38. While in all these cases the *ء* may easily be distinguished as the third radical of the verb, there are a few forms in which the verba hamzata are more difficult to distinguish, inasmuch as the *ء* sometimes entirely disappears; from this point of view these verbs ought rather to be reckoned among the weak

verbs (§ 39 ff.). The most important of such cases are the following:

1) After  $\text{أ}$ ,  $\text{إ}$ ,  $\text{هـ}$  (also after a connective Alif  $\text{أ}$ ,  $\text{إ}$ ,  $\text{هـ}$  *a.* at the beginning of a sentence)  $\text{هـ}$  gives up its power as a consonant (cf. § 7); hence, in place of 'a', 'u', 'i' simply 'ā', 'ū', 'ī', e. g. 3. s. m. perf. IV. of  $\text{أَثَرَ}$ :  $\text{أَثَرَ}$  for  $\text{أَثَرَ}$ ; 3. s. m. perf. pass. IV. of  $\text{أَثَرَ}$  is  $\text{أُثِرَ}$  in place of  $\text{أُثِرَ}$ . So also imper. I.  $\text{إِثْرِ}$  for  $\text{إِثْرِ}$ .

2) In the imper. of the I. form the verbs  $\text{أَخَذَ}$  *b.* take,  $\text{أَكَلَ}$  eat,  $\text{أَمَرَ}$  order, drop the  $\text{هـ}$  altogether:  $\text{خُذْ}$ ,  $\text{كُلْ}$ ,  $\text{مُرْ}$ ; in the same way, from  $\text{سَأَلَ}$  to ask, the imperative is either  $\text{إِسْأَلْ}$  or  $\text{سَلْ}$  &c.

NOTE. Should  $\text{و}$  or  $\text{ف}$  come to stand as inseparable particles (§ 87) before one of the imperatives under *a*, the prosthetic Alif is dropped and the radical Hamza reappears, receiving, as its bearer, an Alif on account of the preceding Fath, as in  $\text{فَاتِّزْ}$ . The same holds good in the case of two separate words: thus  $\text{أُوتِمِنَ}$  3. s. m. perf. pass. VIII of  $\text{أَمِنَ}$  connected with a preceding word becomes  $\text{أَلَّذِي أُوتِمِنَ}$  *elladi-'tumina*.

3) In the VI. form the  $\text{و}$  of verbs primae  $\text{و}$  is *c.* sometimes changed to  $\text{و}$ , as  $\text{تَوَامَرَ}$  in place of  $\text{تَامَرَ}$  (for  $\text{تَأَامَرَ}$ ).

4) In the VIII. form the  $\text{هـ}$  of the verb  $\text{أَخَذَ}$  is *d*

assimilated to the following  $\text{z}$ , the result being  $\text{z}$ , as  $\text{اِتَّخَذَ}$  instead of an original  $\text{اِتَّخَذَ}$ , impf.  $\text{يَتَّخِذُ}$ , but from  $\text{أَمَرَ}$ , to order,  $\text{اِيْتَمَرَ}$ .

For the conjugation of the verba hamzata see paradigm IX.

### The Weak Verbs.

39. The weak verbal stems are those having a , or a ي as first, second or third radical; under inflection these semivowels in some cases resolve themselves into full vowels, in others they are treated as consonants.
40. The *Verbs primae* , and ي differ from the strong verbs in the following points:
- a. 1) In the impf. and imper. of the I stem a number of verbs primae , surrender their first radical and take the vowel  $i$  with their second (cf.  $\text{يَلِدُ}$ ), as  $\text{وَلَدَ}$  to bring forth, impf.  $\text{يَلِدُ}$ , imper.  $\text{لِدْ}$ .
  - b. 2) Under the influence of a guttural a few verbs take  $a$  in place of  $i$  with their second radical, dropping the , however, like the others, as  $\text{وَضَعَ}$  to lay, impf.  $\text{يَضَعُ}$ ; so  $\text{وَقَعَ}$  to fall,  $\text{وَهَبَ}$  to give and others (see the dictionaries).
  - c. 3) In verbs primae ي,  $\text{يُ}$  is changed to  $\bar{u}$ , e. g. the impf. IV of  $\text{يَقِظُ}$  to be awake, properly  $\text{يُقِظُ}$ , becomes  $\text{يُوقِظُ}$ .

4) In the VIII. stem the first radical of verbs *d. primae* و and ی is assimilated to the following ت, e. g. from وَعَدَ to promise, اَوْتَعَدَ for اِتَّعَدَ (cf. § 38 *d*).

NOTE. A few verbs of the form فَعِلَ also give up the first radical in the imperf. as وَرِثَ to inherit, imperf. يَرِثُ (cf. § 18).

For the conjugation of the verbs *primae* و and ی see paradigm X where will be found the principal forms of the verbs وَصَلَ to arrive, وَدَعَ to leave, وَسَخَ to be dirty, وَجَلَ to be anxious, وَسَنَ to be sleepy, يَسَرَ to be easy.

*Verbs mediae* و and ی. In the II., III., V., VI. 41. and IX. stems, و and ی are treated as consonants, and the inflexion is the same as that of the strong verb; thus 3. s. m. perf. II of قَالَ (to say) med. و: سَايَرَ: 3. s. m. perf. III of سَارَ (to travel) med. ی. In the other stems these verbs are inflected according to the following rules:

Long *ā* takes the place of the middle radical: 42.  
in the perf. active of the I., IV., VII., VIII. and *a*.  
X. stems, as قَالَ, أَقَالَ, اِنْقَالَ, اِقتَالَ, اِسْتَقَالَ;

in the imperf. passive of the same stems, as يُقَالُ, يُقَالُ, b.  
يُسْتَقَالُ, يُقْتَالُ, يُنْقَالُ;

in the imperf. active of VII. and VIII., as يَنْقَالُ, يَفْتَالُ; c.

in the imperf. active of the I. stem of verbs of the *d.*  
form فَعِلَ e. g. خَافَ to fear, imperf. يَخَافُ.

43. Long  $\bar{i}$  takes the place of the middle radical:
- in the perf. passive of the I., IV., VII., VIII. and X. stems as  $\text{أُتْقِيْلَ, أُتْقِيْلَ, أُتْقِيْلَ, أُتْقِيْلَ}$ ;
  - in the impf. active of IV. und X., as  $\text{يُسْتَقِيْلُ, يُقِيْلُ}$ ;
  - in the impf. active of verbs med.  $\text{ي}$ , as  $\text{يَسِيْرُ}$ .
- The corresponding form of verbs med.  $\text{و}$ , on the other hand, takes long  $\bar{u}$ , as  $\text{يَقُوْلُ}$ .

NOTE. The nature of the phonetic changes just detailed will be more readily understood from the standpoint of the strong verb if it be noted that  $\text{و}, \text{ي}, \text{و}, \text{ي}$  pass into  $\bar{a}$ ;  $\text{و}, \text{و}, \text{و}, \text{و}$  into  $\bar{i}$ ;  $\text{و}$  into  $\bar{u}$ . It is not meant by this that the corresponding strong forms were ever really found, in these verbs, at any period of the language.

44. The whole of the long vowels mentioned in §§ 42—43 are shortened (§ 8) in a shut syllable, e. g.:

2. s. m. perf. act. IV. of  $\text{قَالَ}$  and  $\text{سَارَ}$ :  $\text{أَقَلْتُ}$  and  $\text{أَسَرْتُ}$ ;

3. sing. masc. apoc. impf. pass. I  $\text{يُقَلُّ}$ ,  $\text{يُسَرُّ}$  (with the tone on the last syllable as if contravening § 9).

2. pers. masc. sing. imper. I. of  $\text{خَافَ}$  (§ 42 *d*):  $\text{خَفْ}$  (but plur.  $\text{خَافُوا}$ );

2. pers. masc. sing. perf. pass.  $\text{قُلْتُ}$ ;

3. pers. sing. masc. apoc. impf. act. IV.  $\text{يُقَلُّ}$ ;

2. pers. sing. masc. imper. I:  $\text{قُلْ}$ ,  $\text{سِرْ}$ .

In the perf. active of I, verbs med. , take *ũ* where we should expect *ā*, (cf. قَامَ) as قُلْتُ, while verbs med. ی take *ĩ*, as سِرْتُ; *ĩ* is also found in verbs of the form فَعِلَ, as خِفْتُ from خَاف (for a theoretical خَوْف).

NOTE a. Instead of the apocop. impf. يَكُنْ &c. from كَانَ, to be, we sometimes find the still shorter form يَكْ.

NOTE b. From a few verbs med. , and ی strong forms are found in stems I., IV., VIII., X.; e. g. IV. اَحْوَجَ compel; X. اِسْتَصَوَّبَ to find correct, a denominative form from صَوَّبَ correct.

For the conjugation of these verbs see paradigms XI—XIV.

*Verbs ultimae , and ی.* Verbs ultimae , pass into ultimae ی in all the derived stems, and in the perf. and impf. passive of the I stem; thus from غَزَوْ we have 3 s. m. perf. II غَزَى. The same applies to the active of stem I of the form فَعِلَ; thus رَضِوْ becomes رَضِيَ (to have pleasure in).

If the second radical has *ā*, this vowel is changed in every case into a long final *ā*. In order to distinguish the stems ult. ی from those ult. , this final *ā* is in the former case indicated by ی, in the latter by ا (this applies only to the 3. s. m. perf. act. I). Thus رَمَى to throw, غَزَا carry on a war; but II. رَمَى, غَزَى &c. Similarly

in the imperfects (cf. § 45), e. g. indic. and subj. pass. II

يُرْمَى (in place of a theoretical يُرْمَى and يُرْمَى); impf. act. I of رَضَى, يَرْضَى; impf. act. V. يَتَرَمَّى.

NOTE. With the same reservation as under § 43c note, we would call attention to the fact that the combinations رَى, رَى, رَى, رَى all pass into long ā.

b. In all the cases mentioned in the preceding subsection, a diphthong (§ 2a) appears before the inflectional additions that begin with a consonant. Thus:

2. sing. masc. perf. act. I رَمَيْتَ; from غَزَا: غَزَوْتَ; II غَزَيْتَ, رَمَيْتَ &c.

c. In the case also of the inflectional additions ū, ūna, īna (and its shortened form ī), the a of the second radical, (after the elision of the third radical) unites with their initial vowel to form a diphthong. Thus:

3. pers. masc. plur. perf. act. I. رَمَوْا, غَزَوْا, do. impf. pass. II. يُرْمَوْنَ, subj. يُرْمَوْا; do. act. I. يَرْضَوْنَ, V. يَتَرَمَّوْنَ; 2. pers. fem. sing. of the last يَتَرَمَّيْنِ, subj. يَتَرَمَّى.

d. Before the dual terminations ā and āni the last radical of this class of verbs is treated as a strong letter, e. g. 3. pers. perf. act. I. رَمَيَا, غَزَوَا; impf. pass. II. يُرْمَيَانِ &c. By the addition of the termination at,



the 3. pers. fem. sing. of the perfect must originally have ended in *āt*; this ending, however, has now become *at* in accordance with § 8, as غَزَتْ; رَمَتْ. According to the analogy of the above is also formed the 3. pers. fem. of the dual; thus we find غَزْنَا, رَمْنَا (where we should expect غَزَاتَا, رَمَاتَا).

In the impf. active of stem I, verbs ult. و of the 47. form فَعَلَ take an *u*, those ult. ی an *i*, the third <sup>a.</sup> radical quiescing in these vowels. The ending *u* of the imperf. is lost, e. g. يَغْزُو, يَرْمِي. The imperfections active of the derived forms (with the exception of V and VI) are formed on the model of the last mentioned forms, as II يُغْزِي, يُرْمِي and so on.

NOTE. With the same reservation as under § 43 *c* note, it may be pointed out that رُ— passes into *ū*, يُ— into *ī*.

Affixes beginning with a consonant are appended *b.* in every case to the *ī* or the *ū* just mentioned, as 3. pers. fem. plur. impf. I. يَغْزُونَ, يَرْمِينَ; similarly in the perf., e. g. 2. sing. masc. perf. pass. رُمِيتَ; do. from سَرَوْتُ I فَعِلَ I رَضِيتَ; from فَعَلَ I سَرَوْتُ.

If the second radical has *i* or *u*, the third radical *c.* is dropped and the terminations *ū*, *ūna*, *īna* added to the second, e. g. 3. plur. masc. perf. pass. رُمُوا (not

يَغْزُونَ, يَرْمُونَ; 3. plur. masc. impf. act. (رُمُوا), غَزُوا; 3. plur. masc. impf. act. (not يَغْزَوُونَ, يَرْمَوُونَ); 2. pers. fem. sing. impf. تَغْزِينَ, تَرْمِينَ.

- d. Before the dual endings *ā* and *āni*, as also before the terminations *a* of the 3. sing. masc. perf., *at* of the 3. sing. fem. perf., *atā* of the 3. fem. dual perf., and *a* of the subjunctive, the third radical is treated as a strong letter, if the second has *i* or *u*. Exx: 3. pers. masc. perf. act. سَرَوْ, رَضِيَ; do. pass. غَزَى, رُمِيَ; 3. pers. fem. perf. رَضِيَتْ, سَرَوْتُ; 3. pers. masc. dual perf. رَضِيَا; 3. pers. fem. dual perf. رَضِيَتَا; 3. pers. subj. act. I يَغْزُو, يَرْمِي; 3. pers. dual impf. يَغْزَوَانِ, يَرْمِيَانِ.

48. In the apocopated impf. and in the imper. every final *ā*, *ī* and *ū* is shortened, as 3. pers. sing. masc. apoc. impf. يَغْزُ, يَرْمُ; 2. imper. اِغْزُ, اِرْمُ.

For the conjugation of these verbs see paradigms XV—XIX where various forms are given of the verbs غَزَا to carry on war, رَمَى to throw, رَضَى to be content, قَضَى to carry out, accomplish.

49. Of verbs doubly weak the following are the principal varieties:

- a. Verbs primæ و and ultimæ ی, as وَتَى to take care of; impf. according to §§ 40 and 47 يَتَّى, apoc. يَقِ.

The imper. is properly **لَيْسَ**, for which, however, when the word stands alone, i. e. in pause, we write **لَيْسَ**.

The verb **رَأَى** to see, which in the impf. elides *b*. the Hamza, throwing back its vowel *a* to the first radical. Thus **يَرَى** *yarā* for **يَرَى** *yar'ā*; 3. pers. pl. **يَرَوْنَ**; imper. **رَا** (acc. to *a* **رَا**), fem. **رِي**. The IV. form in the sense of 'to show' is similarly inflected: **أَرَى** for **أَرَى**, impf. **يُرِي** for **يُرِي**; perf. pass. **أُرِيَ** for **أُرِيَ** and so on.

The verb **حَيَّ** to live, properly **حَيَّ**; impf. **يَحْيَا** (cf. *c*. § 2*d* note) like a verb ult. **ي** or **يَحْي** like a verb mediae geminatae; perf. IV **أَحْيَا**, perf. X **إِسْتَحْيَا** or **إِسْتَحْيَا** also contracted **إِسْتَحْيَا** (be ashamed).

The verb **لَيْسَ** 'there is not' (compounded of the 50. negative **لَا** and an obsolete Arabic noun corresponding to the Hebrew **לֹא**) is inflected as follows:

	Sing.	Dual	Plural
3. masc.	لَيْسَ	لَيْسَا	لَيْسُوا
3. fem.	لَيْسَتْ	لَيْسَتَا	لَيْسْنَ
2. masc.	لَسْتَ	لَسْتُمَا	لَسْتُمْ
2. fem.	لَسْتِ		لَسْتُنَّ
1. com.	لَسْتُ		لَسْنَا

51. The verbs of praise and blame, نَعِمَ to be good and بُئِسَ to be bad, which are rarely conjugated, are written as above.
52. The Arab grammarians adduce as special forms the so-called *admirative* forms, that is, forms expressive of admiration. These are strictly the 3. s. m. perf. and 2. pers. imper. of the IV. stem, but have assumed a special signification; so مَا أَفْضَلَ زَيْدًا properly 'what has made Zaid excellent', and أَفْضِلْ بِزَيْدٍ prop. 'make Zaid excellent' both mean: how excellent is Zaid! — The verbs mediæ و and ى may in these forms take the inflection of the strong stems (§ 44 note b) as مَا أَهْوَنُ هَذَا how easy this is!
53. The addition of the *pronominal suffixes* (§ 11 b) alters the form of the verb only to a slight extent.
- a. The 2. pers. fem. sing. perf. with a suffix receives a long final vowel as ضَرَبْتِنِي.
- b. The ا, standing after و ū (§ 2 e), is dropped as قَتَلُوْهُ from قَتَلُوا with the suff. of the 3. pers. sing. masc.
- c. The ending تُمْ of the 2. pers. pl. perf. becomes تُمْرُو (cf. § 12 a, note 1), as قَتَلْتُمْرُو from قَتَلْتُمْ with the suff. of the 1. pers. sing.
- d. Before the suffixes to the 1. pers. sing. and plur.,

نِي and نَا, the final *na* of the 2. fem. sing. and 3. and 2. masc. plur. impf. is sometimes dropped (so that these forms become identical with those of the subjunctive and apocopated moods). Ex.: تَضْرِبِينِي alongside of the more common تَضْرِبِينِي thou (fem.) strikest me; يَضْرِبُونَا alongside of the more common يَضْرِبُونَا they strike us.

When the object of an active verb consists of a 51. personal pronoun, and this object is, for the sake of <sup>a.</sup> emphasis, made to precede the verb, then instead of the ordinary suffixes appended to the verb the sign of the accusative اِيَّا (اِيَّا, اِيَّا) is employed with the suffixes of the noun (with the suff. of 1. pers. sing. اِيَّاي); e. g. اِيَّاكَ نَعْبُدُ to *thee* we pray.

The Arabic verb may have two suffixes appended <sup>b.</sup> at the same time, in which case the pronoun of the 1. person precedes those of the 2. and 3. persons, and the pronoun of the 2. person that of the third, as اَعْطَانِيْهِ he gave it me; frequently, however, in place of the second suffix—more particularly when both pronouns are of the third person — we find the above mentioned periphrasis with اِيَّا as زَوَّجَهُ اِيَّاهَا he married him to her.

## Chapter III. The Noun. (§§ 55—90).

## a. The Formation of Nouns.

55. Nouns in the wider sense comprise 1) substantives, 2) adjectives, 3) numerals (§§ 91—93), and 4) pronouns (§§ 12—14). The noun, in the narrower sense, is limited to substantives and adjectives.

*Primitive* substantives is the name given to such substantives as cannot be derived from a verb. According to the usual arrangement of Arabic dictionaries, it is true, the primitive noun رَأْسٌ, head (*un* affix) for example, is found under the verb رَأَسَ, but this verb is in all its significations denominative. On the other hand, it may fairly be maintained that a noun like رَأْسٌ goes back to a hypothetical triliteral root, س + أ + ر. — In contrast to these primitive nouns, we find a large number of nouns which are derived either from verbs or from other nouns, that is, which are either *deverbals* or *denominatives*. All the forms of the noun are indicated by paradigms from the root فَعَلَ (cf. § 15 ff.); thus we say of رَأْسٌ as of the deverbale infinitive قَتَلَ killing, that it has the form فَعْلٌ.

NOTE. The numerous foreign words which have found their way into Arabic, adapted from Persian and Aramaic, and indirectly from Greek and Latin, have also, to some extent, been reduced to Arabic nominal forms.

A number of nouns do not show the full complement 56. of (three) consonants (see §§ 16 and 90), as <sup>س</sup>دَم blood; <sup>ا</sup> with the feminine termination (§ 73): <sup>س</sup>أَمَة a slave-girl; to this group belong also nouns with a prefixed vowel (connective Alif) as <sup>س</sup>إِسْم name, which accordingly must be sought for in the dictionary under س.

Extremely common are the nominal forms with *b.* one short vowel, like <sup>س</sup>فَعْل, <sup>س</sup>فِعْل, <sup>س</sup>فُعل, e. g. <sup>س</sup>رَجُل foot, according to the form <sup>س</sup>فَعْل. There are also nominal forms with *two short* vowels: <sup>س</sup>فَعْل, <sup>س</sup>فِعْل, <sup>س</sup>فُعْل, <sup>س</sup>فَعْل, <sup>س</sup>فُعْل, e. g. <sup>س</sup>رَجُل a man, NF. <sup>س</sup>كِبَر; <sup>س</sup>فُعْل old age NF. <sup>س</sup>فَعْل.

Next in order we may put nominal forms with *a c.* long vowel either with the first radical <sup>س</sup>فَاعِل or with the second <sup>س</sup>فَعَال, <sup>س</sup>فُعَال, <sup>س</sup>فُعُول, <sup>س</sup>فُعُول, <sup>س</sup>فَعِيل, or with both <sup>س</sup>فَاعُول.

Nominal forms with doubling of the second radical *d.* are such as <sup>س</sup>حَبِص chick-pea NF. <sup>س</sup>فَعِيل; <sup>س</sup>فَعَال (§ 63 *a*); <sup>س</sup>فَعِيل.

NOTE. By their mode of formation these nouns have been raised to the rank of quadrilaterals like those in §§ 57—58.

The *preformatives* employed in the formation of 57.

nouns are the following (whose vowels vary according to circumstances): *a*) م cf. §§ 60 and 64. *b*) ت cf. § 61. *c*) ي as يَنْفُورٌ fugitive NF. يَفْعُولٌ from فَعَرَ to flee. *d*) أَ (cf. §§ 62 *c*; 63 *b*), e. g. أَحَدٌ وَثَّةٌ story NF. أَفْعُولَةٌ from the stem ح د ث.

58. The *affirmatives* or formative additions used in the formation of nouns are: *a*) آء and آءِ (see § 74). *b*) اَن (for substantives) or اُن (often to form adjectives) e. g. خَفَقَانٌ palpitation of the heart NF. فَعْلَانٌ from خَفَقَ; سَكْرَانٌ drunk NF. فَعْلَانٌ from سَكِرَ. *c*) وُت (not originally Arabic) as مَلَكُوتٌ kingdom NF. فَعْلُوتٌ, which takes the masc. gend. in Arabic.

59. The *quadriliteral* nouns are denoted by the paradigm فَعْلَل (§ 28) as عَقْرَبٌ scorpion NF. فَعْلَلٌ; صُنْدُوقٌ box NF. فُعْلُولٌ; مُعَسْكَرٌ military camp NF. مُفَعَّلٌ; فُعْلَلَاءٌ a species of beetle NF. فُعْلَلَاءٌ.

60. From among the rich growth of nominal forms in Arabic a few deverbals and denominatives may be singled out for special attention. Such, of the former class, are the participles and infinitives, whose forms will be found among the paradigms of the verb.



The *participles* — the active is generally named *a.* *nomen agentis*, the passive *nomen patientis* — take the form <sup>س</sup>فَاعِلٌ for the active of the I stem, and for the passive the form <sup>س</sup>مَفْعُولٌ. In all the derived stems the participle is formed by prefixing the syllable <sup>س</sup>م; in the active the second radical takes *i*, in the passive *a* (see below). As a rule, however, the active and passive participles of the derived stems take the vowels of the active and passive imperfs. with the exception of stems V and VI.

In addition to the participles there is a class of *b.* so-called *verbal adjectives*, which are in part treated as participles; they might be called quasi-participles, as <sup>س</sup>حَسَنٌ beautiful, from <sup>س</sup>حَسُنَ.

The Arabic participles do not in themselves convey *c.* any suggestion of time; hence <sup>س</sup>قَاتِلٌ, for example, may mean 'one who has killed' as well as 'one who is killing', <sup>س</sup>مَقْتُولٌ 'one who ought to be killed' i. e. *interficiendus* as well as *interfectus*.

The Infinitive (*nomen verbi*) assumes various forms 61. in the I stem, and is therefore specially noted in the *a.* dictionaries under each verb. One of the most common forms is <sup>س</sup>فَعَلَ, as <sup>س</sup>قَتَلَ killing. The infinitives of <sup>س</sup>فَعَلَ

verbs (§ 28), as a rule, take the form <sup>س</sup>فَعَلَ, e. g. from <sup>س</sup>غَضِبَ, <sup>س</sup>غَضِبَ the being angry. <sup>س</sup>فُعُولُ and <sup>س</sup>فَعَالُ are also common forms from intransitive verbs, as <sup>س</sup>جُلُوسُ a sitting, from <sup>س</sup>جَلَسَ; <sup>س</sup>سَلَامُ health, from <sup>س</sup>سَلِمَ. Infinitives are also found with the prefix *ma*, as <sup>س</sup>دُخُولُ or <sup>س</sup>مَدْخَلُ (for the same verb has frequently more than one form of the infinitive, sometimes with different meanings) from <sup>س</sup>دَخَلَ to enter.

- b. The infinitive of the II. stem has the form <sup>س</sup>تَفْعِيلُ or <sup>س</sup>تَفْعِلَةٌ (cf. § 57b); the inf. of the III. stem the form <sup>س</sup>فَعَالُ or <sup>س</sup>مُفَاعَلَةٌ (which last is identical with the fem. of the passive participle). The infinitives of IV., VII., VIII., IX. and X. are formed by the insertion of a long *ā* before the last radical; before this *ā* every short *a* of the perf. becomes *i*, as in the IV. stem <sup>س</sup>إِنْفَعَالُ. The infinitives of V. and VI. take *u* after the second radical, as V. <sup>س</sup>تَفَعُّلُ.

- c. The Arabic infinitives do not contain the idea of time and may be used both in an active and in a passive sense. Thus <sup>س</sup>قَتَلَ denotes the circumstance that some one has killed or has been killed, the idea of killing or of being killed.

## Synopsis of participles and infinitives

	Partep. Act.	Partep. Pass.	Infinit.
I.	فَاعِلٌ	مَفْعُولٌ	cf. § 61 <i>a</i>
II.	مُفَعِّلٌ	مُفَعَّلٌ	تَفْعِيلٌ تَفْعِيلَةٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	فِعَالٌ مُفَاعَلَةٌ
IV.	مُفْعِلٌ	مُفَعَّلٌ	إِفْعَالٌ
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	تَفَعُّلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	تَفَاعُلٌ
VII.	مُنْفَعِلٌ	مُنْفَعَّلٌ	إِنْفِعَالٌ
VIII.	مُفْتَعِلٌ	مُفْتَعَّلٌ	إِفْتِعَالٌ
IX.	مُفْعِّلٌ	— —	إِفْعِلَالٌ
X.	مُسْتَفْعِلٌ	مُسْتَفَعَّلٌ	إِسْتِفْعَالٌ
Quadr. I.	مُفَعِّلٌ	مُفَعَّلٌ	فَعْلَلَةٌ فِعْلَالٌ
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	تَفَعُّلٌ

As regards *Verbal Adjectives* (cf. § 60 *c*), the following forms may be specially noted:

The form فَعِيلٌ, which occurs in both an active *a.* and a passive sense; as قَتِيلٌ killed, شَهِيدٌ a witness,

<sup>s</sup>خَصِيم one who disputes with another (in the sense of <sup>s</sup>مُخَاصِم part. act. of III).

b. <sup>s</sup>فَعُول, e. g. <sup>s</sup>كَذُوبٌ (often an intensive form) given to lying.

c. <sup>s</sup>أَفْعَلٌ, a form denoting colours and physical defects, as <sup>s</sup>أَصْفَرٌ yellow; <sup>s</sup>أَعْرَجٌ lame; <sup>s</sup>أَعْوَرٌ (with و as a strong letter) one-eyed. For the formation of the feminine, see § 74b.

63. Arabic has the means of expressing a heightened or intensive form of the root idea. Of such intensive forms the following are examples:

a. <sup>s</sup>فَعَّالٌ intensive form of <sup>s</sup>فَاعِلٌ and other verbal adjectives, as <sup>s</sup>كَذَّابٌ (habitually) given to lying. As a denominative this form is in frequent use to denote trades or professions (nomina opificum) as <sup>s</sup>خَبَّازٌ baker from <sup>s</sup>خَبَزَ bread.

b. Very frequently there is derived from adjectives the form <sup>s</sup>أَفْعَلٌ in the sense of an elative (generally so named because including both comparative and superlative), as <sup>s</sup>حَسَنٌ beautiful, elative: <sup>s</sup>أَحْسَنٌ more b., most b.; <sup>s</sup>صَغِيرٌ small, young, elative: <sup>s</sup>أَصْغَرٌ smaller, younger; smallest, youngest. The elatives, when standing in the predicate, do not admit of inflection for

gender and number, as هُمْ أَفْضَلُ النَّاسِ they are the most excellent of men. When used in a comparative sense, they are mostly undetermined (§ 76 *bc*), and are followed by the preposition مِنْ in the sense of our "than" (properly 'at a distance from', 'measured from'). Used as superlatives, on the other hand, they are generally determined. For the feminine formation see § 74 *b*.

NOTE. No special elative is formed from the words خَيْرٌ good and شَرٌّ bad, which are used as elatives in the form just given. As a matter of fact, the positive of other adjectives as well must sometimes be rendered by our superlative; thus كَبِيرُ النَّاسِ signifies the (absolutely) greatest of men.

To the class of deverbal nouns belong further: 64.

Nouns of place and time formed with the prefix *a*. *ma*, as مَكْتَبٌ the place where one writes, the school; also with the fem. termination as مَقْبَرَةٌ a buryingplace.

NOTE. Nouns of place and time from the derived stems take the form of the pass. participle, as مُخْرَجٌ (from the IV. stem of خَرَجَ to go out, of which IV. أَخْرَجَ caus.) the place to which or the time at which something is brought out; مُتَوَضَّأٌ (from V. stem) the place where the ritual washing is performed.

Nomina instrumenti, formed with the prefix *mi*, *b*. as مِحْلَبٌ milk-pail, from حَلَبَ to milk; مِفْتَاحٌ key, from فَتَحَ to open.

c. Nomina speciei of the form <sup>فِعْلَةٌ</sup>, as <sup>كِتَبَةٌ</sup> the manner of writing, one's "calligraphy".

65. To the class of denominatives belong especially the nouns of relation and the diminutives.

a. By means of the termination <sup>ـِي</sup> (corresponding to the Hebrew <sup>ִי</sup>, fem. <sup>ִיָּהּ</sup> and <sup>ִיָּהּ</sup>) there is derived from nouns a group of other nouns which, following the example of the Arabic grammarians, we call *nomina* (adjectiva) *relativa*, i. e. nouns of relation. Thus <sup>أَرْضِيّ</sup> belonging to the earth (<sup>أَرْضٍ</sup>), earthly; <sup>شَامِيّ</sup> belonging to <sup>شَامٍ</sup> (i. e. Syria), a Syrian. The feminine termination is dropped when this ending is added, as <sup>مَكِّيّ</sup> (from <sup>مَكَّة</sup>) an inhabitant of Mecca; occasionally we meet with certain changes in the vowels of a word, e. g. <sup>مَدَنِيّ</sup> an inhabitant of Medina, from <sup>الْمَدِينَةُ</sup> Medina; <sup>قُرَشِيّ</sup> a Koreishite, one of the tribe <sup>قُرَيْشٍ</sup>.

b. By the addition of the feminine ending to nouns of relation there are formed feminines, as <sup>شَامِيَّةٌ</sup> a Syrian woman, but more frequently abstract nouns; as <sup>إِلَهِيةٌ</sup> divinity from <sup>إِلَهِيّ</sup> divine, (from <sup>إِلَهِ</sup> God); <sup>جَاهِلِيَّةٌ</sup> heathenism from <sup>جَاهِلِيّ</sup> heathenish, (from <sup>جَاهِلٍ</sup> ignorant).

NOTE. It is usual to indicate the nomina relativa also by paradigms from **فَعَلَ**; thus we say that **أَرْضِي** is a form **جَاهِلِيَّةٌ**, **فَعِلِيٌّ** a form **قَاعِيَّةٌ**.

Diminutives from trilateral nouns take the form 66. **فُعَيْلٌ**, as **عَبِيدٌ** a little slave, servulus, from **عَبْدٌ** slave. From quadrilateral nouns the form is **فُعَيْلِلٌ**, as **عُقَيْرِبٌ** a little scorpion, from **عَقْرَبٌ** (so **صُوحِبٌ** diminutive from **صَاحِبٌ** companion). From quadrilateral nouns with a long vowel between the third and fourth radicals the corresponding form is **فُعَيْلِيلٌ**, as **صُنَيْدِيْقٌ** diminutive from **صُنْدُوقٌ** a box. Diminutives are not unfrequently derived also from proper names, as **عُبَيْدُ اللَّهِ** *ubaidullāhi* alongside of **عَبْدُ اللَّهِ** *abdullāhi* (Abdallah).

The formation of nouns from stems mediae geminatae and from those with a hamza or the semi-vowels presents many irregularities, for a general idea of which we must refer to the inflection of the corresponding verbal stems. In addition to what is there given the following particulars deserve attention.

For the formation of deverbal nouns from stems mediae geminatae (see § 34 ff.) the following points may be noted:

The second and third radicals are of course con- a.

tracted when the second is without a vowel of its own, as <sup>س</sup>فَر from <sup>س</sup>فَرَر.

b. If the first radical has *a*, and the second *i* or *a*, contraction takes place in the participles and infinitives, e. g. part. act. VII of <sup>س</sup>فَر : <sup>س</sup>مُنْفَرٌ contracted from <sup>س</sup>مُنْفَرٍ; pass. also <sup>س</sup>مُنْفَرٌ from <sup>س</sup>مُنْفَرَر. There is no contraction, however, with nouns of the form <sup>س</sup>فَعَل, as <sup>س</sup>دَبَب inf. to be hairy.

c. According to the rule given in § 35 b, from <sup>س</sup>مَفَرَر we get <sup>س</sup>مَقَر; from <sup>س</sup>مُفَرَر : <sup>س</sup>مُفِر.

d. The act. participle of I is <sup>س</sup>فَار from <sup>س</sup>فَارَر cf. § 8.

e. Contraction does not take place when a long vowel stands between the last two radicals e. g. <sup>س</sup>فِرَار, <sup>س</sup>مَفُور, <sup>س</sup>فَرِير.

68. The orthographical rules which apply to the inflection of the verba hamzata (§§ 37 ff.) hold good for the formation of nouns, e. g. <sup>س</sup>سُؤَل something asked for; <sup>س</sup>سُؤَال a question, from <sup>س</sup>سَال to ask; the part. act. I of <sup>س</sup>أَثَر, to make an impression, is <sup>س</sup>أَثِر for <sup>س</sup>أَثِر; <sup>س</sup>مِثْرَة NF. nomen instrumenti <sup>س</sup>مِفْعَلَة from <sup>س</sup>أَثَر &c.

69. The primae ٥ stems, which according to § 40 lose  
a. their first radical in the impf., lose it also, as a rule,



in the *nomen verbi*; as compensation the latter receives the feminine termination (§ 73), as from وَعَدَ to promise *nomen verbi* عِدَّةٌ; from وَدَعَ to allow: دَعَةٌ.

*w* after the vowel *i* (وِ) coalesces with the latter *b*. to form *ī*, as inf. IV of وَقَعَ fall: اِوْقَاعٌ for اِيْقَاعٌ; مِيلَادٌ time of one's birth NF. مِفْعَالٌ, for مَوْلَادٌ from وَلَدَ.

يُ— passes into *ū* (§ 40 *c*), e. g. part. IV of يَقِظُ *c*. to be awake: مُيَقِظٌ for مُوقِظٌ.

In the inf. of the IV. and X. stems from stems 70. *med.* و and ي the middle radical disappears; the <sup>a</sup> feminine termination is added as compensation, e. g. اِقْوَالٌ for اِقَالَ.

In the act. part. of stem I the *w* of verbs *med.* و *b*. becomes *y* and ي (*yi*) is changed into 'i (يَ); as قَاتِلٌ for قَاتِلٌ, سَائِرٌ for سَائِرٌ (for Medda see § 7).

A characteristic formation from these stems is فَيْدٌ; *c*. thus from the stem سَاد *med.* و we get سَيِّدٌ master, lord; from the stem طَاب *med.* ي, طَيِّبٌ good.

Nouns formed on the model of فَعْلٌ contain diph- *d*. thongs (§ 2 *a*), as سَيِّرٌ, قَوْلٌ.

The place of the second radical (see § 42) is taken *e*. by a long *ā* in the act. participles of stems VII. and

VIII. and in the pass. part. of stems IV., VII., VIII. and X.; e. g. part. pass. IV. مُقَامٌ, part. act. or pass. VII. مُنْقَامٌ (from a hypothetical active مُنْقَوْمٌ pass. مُنْقَوْمٌ). Also in numerous nominal forms, as دَارٌ (from a hypothetical دَوْرٌ) house, from دَارٌ med. و; NF. مَفْعَلٌ from قال is مَقَالٌ, from a hypothetical مَقُولٌ.

- f. The place of the second radical (see § 43) is taken by a long  $\bar{e}$  in nouns of the type of فِعْلَةٌ and فِعْلٌ from med. and ی e. g. لَيْنٌ from لَانَ med. ی to be gentle; مَيِّتَةٌ (§ 64c) for مَوْتَةٌ mode of death from med. و; in the form فُعْلٌ from med. ی, e. g. بَيِّضٌ for بَيَضٌ white (plur.); مَفْعِلٌ in the forms from med. ی, e. g. مَسِيرٌ, walk for مَسِيرٌ; in the part. act. of the IV. and X. stems from verbs mediae و and ی, e. g. مُسْتَسِيرٌ, مُقِيمٌ; in the part. pass. I from med. ی, e. g. مَبِيعٌ from بَاعَ, to sell (mediae ی) for مَبْيُوعٌ.

- g. The place of the second radical is taken by long  $\bar{u}$  in nouns of the type of فُعْلٌ from med. و, as نُورٌ light from نَارٌ;  $\bar{u}$  may also arise by contraction from  $w\bar{u}$  in the pass. part. of the I stem of verbs med. و, as مَقُولٌ for مَقُولٌ.

71. In the case of nouns derived from verbs ultimae  
a.

و and ي those forms in which the second radical is vowelless are treated like forms from strong stems, as رَمَى, غَزَوْ inf.

If the second radical has *ā*, there results (cf. § 46 *a*) *b*. at the end of words a long *ā* (from hypothetical *anu*, *ayu*) which is written كَا or كَى (acc. as last rad. is و or ي), e. g. الْعَصَا the stick, for الْعَصَوُ; الْمَرْعَى the pasture, from رَعَى to feed, for a hypothetical الْمَرْعَى; أَخَى NF. أَفْعَلَ for أَخَى, elative of سَخِي generous, liberal (§ 63 *b*). The same applies to all the pass. participles of the derived stems. With the nunation, these forms appear as مُرْمَى, مَرْعَى, عَصَا (ptc. pass. IV) in which the original long final vowel, now standing in a syllable closed by the *n* of the nunation, must be pronounced short (§ 8): *‘aşan*, *mar‘an*, *murman*. Long *ā* appears before the feminine termination (cf. § 70 *e*) as, وَفِيَّةٌ morning for وَفْدَةٌ; وَفَاةٌ death for وَفِيَّةٌ.

If the second radical has short *i*, from *iyu* arises *c*. a long *ī* (cf. § 47 *a*), e. g. الرَّامِي part. act. I in place of a hypothetical الرَّامِي; and so in the act. participles of the derived forms. If the nunation is added, the result is رَامٍ, *rāmin* &c., in which the ي is dropped even in the written form of the word. *ūyu* is changed

to *iyu*, and consequently with the nunation it likewise becomes *in*; e. g. inf. V. التَّرمِي for التَّرمِي; تَرمٍ for تَرمِي. In the act. part. of stem I from verbs ult. و, *inun* is changed to *iyun*, and consequently with the nunation further to *in*, e. g. العَازِي for العَازُو; with the nunation عَازٍ. Before *ā* and *ā* (cf. § 47 *d*), on the other hand, the third radical retains its consonantal value; thus the inf. of stem II, according to the form most in use with verbs med. و and ي viz. تَغِيَّة, تَرْمِيَّة (§ 61), is: تَغِيَّة, تَرْمِيَّة.

d. After *ā*, *yu* and *wu* become 'u; *yun*, and *wun* become 'un, in each case with the hamza, e. g. السَّراء for السَّراو with the nunation سَرَاء inf. I of سَرُو to be noble; الإرماء for الإرماء, with the nunation إرماء inf. IV for إرماء.

e. If the second radical has a long *ū*, the forms from verbs ultimae و are formed regularly; thus the pass. part. I of غَزَا is مَغْزُو (for مَغْزُو) *mağzūwun*. From verbs ultimae ي, on the other hand, *ūyun* is changed to *iyun*, e. g. مَرْمِي (from مَرْمُو) *marmīyun*, so from مَضَى go away inf. مَضَى for مَضَى NF. فُعُول.

f. If the second radical has a long *ī*, the forms from

verbs ultimae *ي* are formed regularly, e. g. NF. *فَعِيلٌ* from *وَلِيٌّ*: *وَلِيٌّ* saint (for *وَلِييٌّ*) *waliyun*. From verbs ultimae *و*, on the other hand, *īwun* is changed into *īyun*, as *عَلِيٌّ* *‘aliyun* high from *عَلِيوٌ*.

*b. The Gender of Nouns.*

Arabic has two genders, a masculine and a feminine 72. ine. A number of words are sometimes masculine sometimes feminine, in other words are of the common gender. Words which denote female beings, collectives, countries, cities, winds, parts of the body occurring in pairs, and others, are in themselves feminine without requiring the feminine termination. The gender of such words is in each case noted in the dictionaries.

As an outward and visible sign of the feminine 73. we find most frequently the ending *ـة* *atun* (or *ـة* <sup>a.</sup> *atu* § 79), e. g. *قَاتِلَةٌ* (NF. *فَاعِلَةٌ*), fem. of *قَاتِلٌ* killing; *مَلِكَةٌ* (NF. *فَعِلَةٌ*) queen, from *مَلِكٌ*; *رَاضِيَةٌ* fem. of masc. *رَاضٍ* (§ 71 *c*) content, *فَتَاةٌ* (NF. *فَعَلَةٌ*) maid, from *فَتًى* (§§ 71 *b* and 2 *d*) youth. Many substantives are found only with the feminine ending, as *جَنَّةٌ* an orchard.

NOTE. As a rarity, the feminine ending is found, particularly in the *Kur'ān*, written with *ت*, e. g. *نِعْمَتُ اللَّهِ* the grace of God (for *نِعْمَةٌ*).

- b. A number of masc. nouns are found with the feminine ending, as خَلِيفَةٌ Caliph, طَلْحَةُ Talḥa (proper name of a man, see p. 8, note 2). On the other hand, there are nouns which, as being essentially feminine, do not require the feminine termination, as عَاقِرٌ barren (referring to a woman).
- c. The feminine ending ة is occasionally appended to common or class nouns in order to indicate a single individual (nomen unitatis), as ذَهَبَةٌ a gold piece, from ذَهَبٌ gold; حَمَامَةٌ a dove, from حَمَامٌ doves (collective). The termination ة is also used for the formation of the so-called nomina vicis, i. e. nouns that express the doing of an action *once*, as قَعْدَةٌ a single sitting down, from قَعَدَ to sit down.
- d. The feminine termination, again, serves to form substantives from adjectives, as سَاقِيَةٌ conduit-pipe, water-channel, from the part. I of سَقَى to water. Connected probably with this is the feminine ending which forms intensives, as عَلَامَةٌ a very learned person, from the adjective عَلَامٌ § 63 a.
- e. Collective nouns are also formed by means of the feminine termination, e. g. from رَكَّاضٌ a courier, coll. رَكَّاضَةٌ; صُوفِيٌّ (§ 65 a) Ṣūfī (mystic), coll. صُوفِيَّةٌ.

Other feminine terminations are:

74.

The termination *ـى*; it goes to form feminines *a.* of the type *فَعْلَى*, e. g. *سَكْرَى* fem. of *سَكْرَانٌ*, drunk, (§ 58 *b*); feminines of the nominal form (NF.) *فُعْلَى* from elatives (§ 63 *b*), e. g. *صُغْرَى* fem. of *أَصْغَرٌ* smaller, *أُولَى* from *أَوَّلٌ* the first, and substantives like *دُنْيَا* world (§ 2 note), which is properly a feminine to the elative *أَدْنَى*, that which is nearer at hand; also feminines of the NF. *فِعْلَى*, e. g. from *أَحَدٌ* one, fem. *إِحْدَى*; subst. *ذِكْرَى* remembrance.

The ending *ـَاءَ*; it goes to form, more especially, *b.* adjectives of the NF. *فَعْلَاءَ* from *أَفْعَلٌ* (§ 62 *c*), e. g. *صَفْرَاءَ* fem. yellow; *عَوْرَاءَ* fem. one-eyed, but also substantives, as *صَحْرَاءَ* desert.

*c. Inflection of the Noun.*

Arabic has three *numbers*: singular, dual and 75. plural. Of the last, there are two different kinds; the one, the ordinary plural, properly so called, also known as the *pluralis sanus* or the outer plural, which originally denoted rather a number of separate persons and things; the other, the collective plural, also called the inner or broken plural (see §§ 86 ff.), which denotes

rather a continuous mass, in which the individual member is not distinguished. At present we shall deal only with the first-named. Arabic distinguishes three cases: Nominative, Genitive, and Accusative.

76. The terminations of the dual and the pluralis  
*a.* sanus are as follows:

Dual nominative	—ان (cf. § 33)
„ genitive and accusative	—ين (cf. ٥٠—)
Plural mascul. nominative	—ون (cf. § 33)
„ „ gen.-accus.	—ين (cf. ٥٠—)
„ femin. nominative	—ات (cf. ٦١)
„ „ gen.-accus.	—ات

Before these terminations the flectional endings of the sing. are dropped; the *ʕ* of the feminine ending is changed to ت before the dual termination, (as it is before the pronominal suffixes appended to the singular), e. g. <sup>s</sup>جَارِيَّةٌ, dual جَارِيَتَانِ.

- b.* By the addition of the terminations exhibited above is formed the plural of many adjectives, in particular, and also of a number of substantives. In the formation of the plural we find substantives with the feminine ending taking the sign of the masculine plural (as <sup>s</sup>سَنَةٌ year, plur. سِنُونَ); much more fre-



quently, however, substantives without the sign of the feminine in the singular are found forming their plural by means of the feminine termination, e. g. <sup>س</sup>حَال condition, plur. <sup>س</sup>حَالَات, <sup>س</sup>سَمَاء heaven, plur. <sup>س</sup>سَمَآوَات (with the original wāw restored § 71 *d*), also written <sup>س</sup>سَمَوَات.

As regards the case inflection of the singular, it 77. is necessary to distinguish between the so-called nomina triptota or triptotes, *i. e.* nouns which are inflected for all three cases, and the so-called nomina diptota or diptotes, *i. e.* nouns which cannot be thus fully inflected. The latter never receive the nunation, and unless they are determined by the article or by a following genitive, they are inflected for only two cases.

The following are the case-endings of the triptote *a.* noun: Nom. sing. — <sup>س</sup> *un*, Gen. sing. — *in*, Acc. sing. ا — *an*. With the feminine termination ا only is written instead of ا as رَجُلًا, but مَدِينَةً; so فَتًى and عَصَا (cf. § 3 *b*).

The case-endings of the diptote noun are: Nom. *b.* sing. — <sup>و</sup> *u*, Gen. and Accus. Sing. — *a*.

In the dictionary the triptotes are distinguished from the diptotes by being always written with the

nunation, as رَجُلٌ a man, while the latter are always without it, as أَسْوَدٌ black.

78. Whole classes of nouns are always diptote. Such are

a. 1) all proper names that are either feminine or have the feminine termination, as زَيْنَبُ, مَيْمَنَةُ as names of women; مَسْلَمَةُ as name of a man. To these must be added the majority of such proper names as are of foreign origin, e. g. إِبْرَاهِيمُ Abraham, يُوسُفُ Joseph, مُوسَى Moses (but monosyllables like نُوحُ Noah are mostly triptote).

b. 2) Many so-called broken plurals; cf. § 88 Nos. 18, 19, 20; § 89 Nos. 23 24, 25, 27, 29;

c. 3) adjectives of the form أَفْعَلٌ (§ 62 c; § 63 b);

d. 4) adjectives of the form فَعْلَانُ (§ 58 b), which form their fem. like فَعْلَى, e. g. غَضَبَانُ angry, fem. غَضَبَى.

e. 5) Feminines formed by the terminations ـى or ـآ (§ 74). Cf. also the broken plurals referred to under b, §§ 88, 19 and 89, 29.

79. The inflection of the singular of all nouns and of the plural of feminines varies according as a noun is *determined* or *undetermined*.

a. All proper names are in themselves determined as مُحَمَّدٌ muḥammadun Muhammed; أَحْمَدُ aḥmadu

Ahmed; such proper names are treated either as triptotes or as diptotes according as their form and the custom of the language may determine; many of them always take the article, as **الْحَارِثُ**.

Common or class nouns are determined:

1) by the article; as **فَرَسٌ** a horse, **الْفَرَسُ** the horse. *b.*

2) by the addition of a following genitive, which *c.* may be either a noun or a pronominal suffix, whereby the nomen regens is put in the *construct state*; as **فَرَسٌ** **الرَّجُلِ** the horse of the man, **فَرَسُهُ** his horse.

The case-endings of a noun determined (1) by the prefixing of the article, or (2) by a genitive following—and the same applies to proper names with the article—are distinguished as follows from those of the undetermined noun:

Singular    nom. **—ُ**, Gen. **—ِ**, Acc. **—َ**.

Plural fem. nom. **—ُ**, Gen.-Acc. **—**

*i. e.* the nunation is always dropped. These endings are assumed not merely by all triptotes, but also by the diptotes, when determined by the article or a genitive following: e. g. Nom. **أَسْوَدٌ**, Gen.-Acc. **أَسْوَدٌ**; but Nom. **أَلْأَسْوَدُ**, Gen. **أَلْأَسْوَدِ**, Acc. **أَلْأَسْوَدَ**.

Before a following genitive (which acc. to § 79 *c* 80. may be either a noun or a pronominal suffix) the

terminations ن of the dual and ن of the plural are dropped, thus:

Dual Nom. of عَبْدَانِ: عَبْدَا, but آلْوَزِيرِ the two slaves of the Vizier.

Dual Gen.-Acc. عَبْدَيْنِ, but ضَرَبْتُ عَبْدَيَّ عُمَرَ I have beaten the two slaves of Omar (before a connective Alif thus: عَبْدَيَّ آلْوَزِيرِ, cf. § 6 e).

Plural Nom. of قَصَّابٌ butcher, executioner قَصَّابُونَ, but قَصَّابُو الْمَلِكِ the executioners of the king.

Plural Gen.-Acc. قَصَّابِينَ, but رَأَيْتُ قَصَّابِي الْمَلِكِ I have seen the executioners of the king.

For the inflection of the noun see paradigms XX and XXI, where will be found the forms of the masculine triptote قَصَّابٌ an executioner, the masculine diptote آخَرُ another, the feminine triptote سَاعَةٌ hour, and the feminine diptote مَيَّةُ Mayya (name of a woman).

81. In the case of nouns derived from stems ultimae<sup>a</sup> و and ي when the second radical has a short vowel the nunation, acc. to § 71 b c, is taken by this vowel of the second radical.
- b. Nouns ending in *an* or *ā* are unchangeable for all three cases; those in *in* or *ī*, on the other hand, take the *an* of the nunation, as well as the simple *a* (§ 47 d) as الرَّامِيَّ, الرَّامِيَّا.

Before the dual terminations (cf. § 46 *d*) the last *c*. radical is treated as a strong letter, as مَرْعَيَانِ, عَصَوَانِ, رَامِيَانِ.

In the plural the last radical is dropped before *d*. the terminations *ūna* and *īna*, which, when joined to an *a* of the second radical, produce diphthongs (§ 46 *c*); thus from مُرَمِّينَ, مُرَمِّونَ: مُرَمِّى; if the second radical has *i*, the terminations are added immediately to the former (§ 47 *c*), as رَامِيَيْنَ, رَامُونِ.

For the inflection of these nouns see paradigm No. XXII, where will be found the forms of the triptote قَاضٍ judge, the triptote مُصْطَفًى (ult. ى) chosen one (often as a proper name), the triptote عَصَا (ult. و) a stick, the diptote ذِكْرَى remembrance, and the diptote دُنْيَا world (vgl. § 74 *a*).

For the forms of the pronominal suffixes see 82. § 12 *b—d*.

Before the pronom. suffix of the 1. pers. sing. the *a*. short case-endings of the construct state are dropped, as قَصَابِي. The said suffix after a final *ā*, *ī* or *ai* becomes ى (*ya*), as with the nom. dual قَصَابَايَ, with قَتَايَ (§ 2 *d*; 81 *a*); with the gen.-acc. plur. قَصَابِيَّ; with قَاضِي (§ 81 *a*): قَاضِي; with gen.-acc. dual قَصَابِيَّ.

NOTE. In the case of words which end in <sup>يَ</sup>يَ, the suffix may either be attached in the usual way, e. g. from <sup>يَ</sup>بَنَى "sonny", <sup>يَ</sup>بَنَى, or appended to the shortened form <sup>يَ</sup>يَ, e. g. <sup>يَ</sup>بَنَى from <sup>يَ</sup>بَنَى and <sup>يَ</sup>يَ.

- b. The final *ū* of the construct state of the plural masc. is changed to *ī* before the appended <sup>يَ</sup>يَ (cf. § 71 *e*), thus <sup>يَ</sup>قَصَابُو becomes <sup>يَ</sup>قَصَابِي, and then with the suffix of the 1. pers. sing. <sup>يَ</sup>قَصَابِي (no longer to be distinguished from the genit. and accus. plural). The same applies to the ending *au* from stems ult. <sup>يَ</sup>يَ (see parad. XXII), e. g. <sup>يَ</sup>مُصْطَفَو becomes <sup>يَ</sup>مُصْطَفِي, with the suffix <sup>يَ</sup>مُصْطَفِي (also identical with the genitive-accusative form).

For the union of the noun with the suffixes see paradigm XXIII. For the change before suff. of final *ê* into *ت* see § 76 *a*.

83. In the pluralis sanus of substantives of a masc. or fem. nominal form with one short vowel (that is, of any of the following types <sup>يَ</sup>فَعْلٌ, <sup>يَ</sup>فَعْلٌ, <sup>يَ</sup>فُعْلٌ and <sup>يَ</sup>فَعْلَةٌ, <sup>يَ</sup>فُعْلَةٌ, <sup>يَ</sup>فَعْلَةٌ) the second radical frequently receives a *complementary vowel* which is either identical with that of the first radical or is short *ä*. Thus <sup>يَ</sup>أَرْضٌ earth, plur. <sup>يَ</sup>أَرْضُونَ, more rarely <sup>يَ</sup>أَرْضُونَ, and <sup>يَ</sup>أَرْضَاتٌ, more rarely <sup>يَ</sup>أَرْضَاتٌ; <sup>يَ</sup>ظُلْمَةٌ darkness, plur. <sup>يَ</sup>ظُلُمَاتٌ alongside

of ظُلَمَاتٌ and ظُلَمَاتٌ. This is a favourite method in the case of the plural of the form فَعْلَةٌ, as طَعْنَةٌ (§ 73c) a single thrust or blow; plur. طَعْنَاتٌ several thrusts or blows.

Before ابْنٌ a son, a proper name loses its nuna- 84.  
tion in the case mentioned § 6f 2, and ابْنٌ is itself written without the prosthetic ا, e. g. مُسْلِمُ بْنُ الْوَلِيدِ muslimu-bnu-lwalīdi Muslim, the son of al-Walīd. زَيْدٌ ابْنُ بِشْرٍ zaiduni-bnu bischrin (§ 6e) means, on the other hand, Zaid is the son of Bishr (nominal sentence).

After يَا the particle of address, the simple noun 85.  
follows in the nominative without the nunation, as مُحَمَّدٌ Muhammed, يَا مُحَمَّدٌ Oh M.! يَا رَجُلٌ Oh man! (by which a definite person is hailed). But should anything of the nature of a complement (a genitive, for instance) be added to the noun in the vocative, the name of the person addressed must be put in the accusative, as يَا عَبْدَ اللَّهِ عَبْدُ اللَّهِ: عَبْدُ اللَّهِ (Oh servant of God!); يَا بَنِي كِنْدَةَ Oh Banu Kinda! i. e. members of the tribe of Kinda (here بَنِي cf. § 80 and 90b is the constr. state of بَنِينَ). If an Object follows, the noun stands in the accus. with the nunation, as

يَا رَاكِبًا آَلْحَمْرَاءِ Oh thou that ridest the red mare! —

The particle أَيَّهَا (before which we may also have يَا) is always followed by a nominative with the article, as يَا أَيُّهَا النَّاسُ Oh ye people!

NOTE. After يَا, which serves as the expression of pain and sorrow, a long ā is appended to the noun; in pause كَاة, as يَا أُمًّا Oh mother!

86. There are, in Arabic, a mass of words which, though singular in form, have a *collective* signification. The following varieties may be singled out under this head:

- a. Simple collectives (masc. gend.) such as قَوْمٌ, which denotes not merely 'a people' collectively, but also 'people' as individuals; عَسْكَرٌ an army and also the individual soldiers thereof. From such words broken plurals may be formed.
- b. Names of the inhabitants of a country, as الْيَهُودُ the Jews, often coinciding with the name of the country itself, as الْهِنْدُ the Hindus; a single Jew or Hindu is called يَهُودِيٌّ, هِنْدِيٌّ § 65 a.
- c. Class names (masc. gend.) from which are formed nomina unitatis (§ 73 c) as حَمَامٌ doves.
- d. So-called quasi-plurals (masc. gend.), from which no nomen unitatis is formed, as رَكْبٌ a company of



horsemen (a single one رَاكِبٌ); خَدَمٌ the domestics (one of which is خَادِمٌ); حَمِيرٌ a number of asses (one ass حِمَارٌ); عَبِيدٌ slaves (from عَبْدٌ).

The so-called *broken plurals* (plurales fracti in the 87. — language of the native grammarians—by German <sup>a.</sup> scholars by preference called ‘inner plurals’ because due to changes in the body of the word) are also strictly speaking nothing more than collectives. Hence they are treated in Arabic as singular nouns of the feminine gender and construed accordingly. Thus مُتَفَرِّقَةٌ أَبْوَابٌ different gates, where أَبْوَابٌ is the broken plural of بَابٌ (on the model of أَفْعَالٌ), and the participle act. V. of فَرَّقَ is put in the fem. sing.—These broken plurals, further, take the same inflection as the singulars, discussed in § 77 ff.

As a rule the broken plurals are given in the *b.* dictionaries alongside of the singular of their respective nouns; when this is not so, it is to be presumed that the word either has no plural or takes a pluralis sanus. Sometimes we find from one and the same word more than one plural; in such a case, not unfrequently, a word varies its plural as its meaning varies. Certain of the broken plurals are, as a rule, confined to certain specified singulars.

88. From nouns regarded as containing three consonants the following broken plurals may be formed:

1. <sup>فُعْلٌ</sup> from <sup>أَفْعَلٌ</sup> (§ 62 c) and its fem. <sup>فَعْلَاءٌ</sup> (§ 74 b), as <sup>حُمُرٌ</sup> from <sup>أَحْمَرٌ</sup> red; <sup>سُودٌ</sup> (cf. § 70 g) from <sup>أَسْوَدٌ</sup> black; <sup>بَيْضٌ</sup> (for <sup>بُيُضٌ</sup> cf. § 70 f) from <sup>أَبْيَضٌ</sup> white.

2. <sup>فُعْلٌ</sup> from various singulars, as <sup>كُتُبٌ</sup> from <sup>كِتَابٌ</sup> book.

3. <sup>فِعْلٌ</sup> from sing. <sup>فِعْلَةٌ</sup>, as <sup>قَطْعٌ</sup> from <sup>قِطْعَةٌ</sup> piece.

4. <sup>فُعْلٌ</sup> mostly from sing. <sup>فِعْلَةٌ</sup>, as <sup>عُلَبٌ</sup> from <sup>عُلْبَةٌ</sup> box; <sup>أُمَمٌ</sup> from <sup>أُمَّةٌ</sup> people; occasionally from <sup>فِعْلَةٌ</sup>, as <sup>قُرَى</sup> (for <sup>قُرًى</sup> acc. to § 71 b) from <sup>قَرْيَةٌ</sup> place.

5. <sup>فِعْلَةٌ</sup>, as <sup>إِخْوَةٌ</sup> from <sup>أَخٌ</sup> brother.

6. <sup>فَعْلَةٌ</sup> esp. from sing. <sup>فَاعِلٌ</sup>, as <sup>كَمَلَةٌ</sup> from <sup>كَامِلٌ</sup> perfect; but also from <sup>فَيْلٌ</sup> § 70 c, as <sup>سَادَةٌ</sup> (for <sup>سَيِّدَةٌ</sup>) from <sup>سَيِّدٌ</sup> lord.

7. <sup>فِعْلَةٌ</sup> (rare) as <sup>قِرْدَةٌ</sup> from <sup>قِرْدٌ</sup> monkey.

8. <sup>فَعْلَةٌ</sup> from <sup>فَاعِلٌ</sup> ult. <sup>ي</sup>, as <sup>قُضَاةٌ</sup> (for <sup>قُضَيَّةٌ</sup> § 71 b) from <sup>قَاضٍ</sup> judge.

9. <sup>فِعَالٌ</sup> very common, from various singulars, as <sup>قِدَاحٌ</sup> from <sup>قِدْحٌ</sup> arrow.

10. <sup>فُعُولٌ</sup> very common. also from various singulars, as <sup>جُنُودٌ</sup> from <sup>جُنْدٌ</sup> band of soldiers; <sup>بُكُوى</sup> (for <sup>بُكِى</sup> see § 71 e) and then (with change of *u* to *i*) <sup>بِكِى</sup> from <sup>بَاكٍ</sup> weeping.

11. <sup>فِعَالَةٌ</sup> (rare) as <sup>حِجَارَةٌ</sup> from <sup>حَجَرٌ</sup> stone.

12. <sup>فُعُولَةٌ</sup> (rare) as <sup>عُمُومَةٌ</sup> from <sup>عَمٌّ</sup> uncle.

13. <sup>فُعَلٌ</sup> from <sup>فَاعِلٌ</sup>, as <sup>بُهَلٌ</sup> from <sup>بَاهِلٌ</sup> an unbranded she-camel.

14. <sup>فُعَالٌ</sup> from <sup>فَاعِلٌ</sup>, as <sup>كُتَّابٌ</sup> from <sup>كَاتِبٌ</sup> scribe.

15. <sup>أَفْعَلٌ</sup> from various singulars, as <sup>أَرْجُلٌ</sup> from <sup>رَجْلٌ</sup> foot.

16. <sup>أَفْعَلَةٌ</sup> from various singulars, as <sup>أَرْغِفَةٌ</sup> from <sup>رَغِيفٌ</sup> a cake, <sup>أَحِبَّةٌ</sup> (§ 67 c) from <sup>حَبِيبٌ</sup> beloved; <sup>أَيْمَةٌ</sup> from <sup>إِمَامٌ</sup> president; <sup>آلِهَةٌ</sup> from <sup>إِلَٰهٌ</sup> God.

17. <sup>أَفْعَالٌ</sup> very common, from various singulars, as <sup>أَمْطَارٌ</sup> from <sup>مَطَرٌ</sup> rain; <sup>أَشْيَاءٌ</sup> (always without the nunation) from <sup>شَيْءٌ</sup> thing.

18. <sup>أَفْعِلَاءٌ</sup> esp. from <sup>فَعِيلٌ</sup>, as <sup>أَقْرَبَاءٌ</sup> from <sup>قَرِيبٌ</sup> relative; <sup>أَغْنِيَاءٌ</sup> from <sup>غَنِيٌّ</sup> rich.

19. <sup>فَعَلَى</sup> (rare), as <sup>جَرَحَى</sup> from <sup>جَرِيحٌ</sup> wounded.

20. <sup>س</sup>فُعَلَاءٌ, as <sup>س</sup>شُعَرَاءٌ from <sup>س</sup>شَاعِرٌ poet.
21. <sup>س</sup>فُعَلَانٌ, as <sup>س</sup>فُنَيَّانٌ from <sup>س</sup>فَتًى youth; <sup>س</sup>جِيرَانٌ (for <sup>س</sup>جُورَانٌ cf. § 69*b*) from <sup>س</sup>جَارٌ neighbour.
22. <sup>س</sup>فُعَلَانٌ, as <sup>س</sup>بُلْدَانٌ from <sup>س</sup>بَلَدٌ district; <sup>س</sup>فُرَسَانٌ from <sup>س</sup>فَارَسٌ rider; <sup>س</sup>سُودَانٌ negroes from <sup>س</sup>أَسْوَدٌ black.

NOTE. Forms 5 and 15—17 are used, as a rule, only of a number of objects not exceeding ten (hence called pluralia paucitatis).

39. From nouns with more than three radical consonants (cf. § 56*d* ff.) are formed plurals in which the first consonant takes *ā*, the second *ā* and the third *i*. Such plurals are diptotes with the exception of all those derived from stems ult. <sup>س</sup>ى (or with an additional <sup>س</sup>ى in the sing. § 74*a*) which take the nunation *in* in the nominative and genitive, but not in the accusative which ends in <sup>س</sup>ى. The forms of the singular of Nos. 24 (cf. also <sup>س</sup>صُوَيْجِبٌ § 66) and 25 are regarded as quadriliterals. No. 29 ends in long *ā* and is diptote. The following are the principal varieties:

23. <sup>س</sup>فُعَالِلٌ as <sup>س</sup>جَنَادِبٌ from <sup>س</sup>جُنْدَبٌ (NF. <sup>س</sup>فُعَلَلٌ) locust. This form is also found from nouns that are only in a special sense quadriliterals, inasmuch as they are really triliterals with the addition of a

formative consonant; examples of this group are:

a) أَفَاعِلُ, as أَفَامِلُ from أَنْمَلَةٌ (NF. أَفْعَلَةٌ) fingertip; also from elatives used as substantives, such as أَكَابِرُ the great ones from أَكْبَرُ elat. of كَبِيرٌ; b) تَفَاعِلُ as تَجَارِبُ from تَجْرِبَةٌ (NF. تَفْعَلَةٌ) experience; c) مَفَاعِلُ as مَرَابِدُ from مَرْبَدَةٌ (NF. مَفْعَلَةٌ) dung-heap; مَعَايِشُ (with دِ, not with ذِ) from مَعِيشَةٌ (NF. مَفْعِلَةٌ) livelihood; مَعَانٍ (acc. مَعَانِي) of مَعْنَى (NF. مَفْعَلٌ) idea.

24. فَوَاعِلُ especially from فَاعِلَةٌ and فَاعِلٌ (used as a substantive), as صَوَاعِقُ from صَاعِقَةٌ thunder-clap; فَوَارِسُ from فَارِسٌ rider; خَوَاصُّ (for خَوَاصُّ § 67 b) from خَاصٌّ person of distinction; جَوَارٍ (acc. جَوَارِي) from جَارِيَةٌ a female slave.

25. فَعَائِلُ from such nominal forms with a long vowel after the second radical as have a feminine form or signification, as a) جَنَائِرُ from جِنَازَةٌ funeral obsequies; b) عَجَائِبُ from عَجِيبَةٌ miracle; c) عَرَائِسُ from عَرُوسٌ bride.

26. فَعَالٍ as فَتَاوٍ from فَتَوَى (N. F. فَعَلَى) decision.

27. فَعَالِيلُ from quadriliteral nouns with a long vowel before the last consonant, as عَنَاقِيدُ from عُنُقُودٌ

(N. F. <sup>فُعُولٌ</sup>) bunch of fruit; this form is also found with nouns derived from trilateral stems, of which the following are specimens: a) <sup>أَفَاعِيلُ</sup> as <sup>أَحَادِيثُ</sup> from <sup>أَحْدَوْتُهُ</sup> (NF. <sup>أَفْعُولَةٌ</sup>) story; b) <sup>تَفَاعِيلُ</sup> as <sup>تَصَارِيْفُ</sup> from <sup>تَصَرَّيْفُ</sup> (infinitive <sup>تَفْعِيلُ</sup> used as a noun) turn; c) <sup>مَفَاعِيلُ</sup> as <sup>مَقَادِيرُ</sup> from <sup>مَقْدُورٌ</sup> (participle <sup>مَفْعُولٌ</sup> used as a noun) fate; but also <sup>فَوَاعِيلُ</sup> (cf. No. 24) as <sup>فَاعُولٌ</sup> (NF. <sup>فَاعُولٌ</sup>) spy.

28. <sup>فَعَالِلَةٌ</sup>, from quadrilateral nouns denoting living beings, as <sup>جَبَّارٌ</sup> from <sup>جَبَّارَةٌ</sup> (NF. <sup>فَعَالٌ</sup>) a mighty man; <sup>أَسَافَةٌ</sup> from <sup>أَسْفَفٌ</sup> bishop; <sup>تَلَامِيذَةٌ</sup> from <sup>تَلْمِيذٌ</sup> pupil; <sup>بَغَادِدِيٌّ</sup> from <sup>بَغَادَدَةٌ</sup> a native of Bagdad.

29. <sup>فَعَالِيٌّ</sup>, as <sup>صَحَّارِيٌّ</sup> from <sup>صَحْرَاءٌ</sup> desert; <sup>هَدَايَا</sup> (for <sup>هَدَايِيٌّ</sup> § 2 d note b) from <sup>هَدِيَّةٌ</sup> (NF. <sup>فَعِيلَةٌ</sup> from ult. <sup>ي</sup>) present.

90. The following nouns (arranged in alphabetical order) are more or less irregular in their mode of inflection:

a. <sup>أَبٌ</sup> father, <sup>أَخٌ</sup> brother and <sup>حَمٌ</sup> father-in-law take the following forms in the construct state and before suffixes beginning with a consonant:

Nominative	أَبُو, أَخُو, حَبُو
Genitive	أَبِي, أَخِي, حَبِي
Accusative	أَبَا, أَخَا, حَمَا

The Dual of أَب is أَبَوَانِ (i. e. the two parents), the plur. آبَاء (§ 88 No. 17). The vocative singular with suff. of the 1. pers. sing. of أَب is يَا أَبَتِي, يَا أَبَت; from أَخِي: أَخ; with suffix of the 2. pers. masc. sing. أَخُوكَ, أَبُوكَ.

son; plur. sanus has nom. بَنُونَ (construct b. بَنُو), gen.-acc. بَنِينَ (st. constr. بَنِي); broken plur. أَبْنَاء (§ 88,17).

brother, see *a*; broken plur. إِخْوَان, إِخْوَة *c*. (§ 88,5. 21).

sister; plur. أَخَوَات *d*.

or إِمْرُو (also مَرء) man; gen. إِمْرِي; acc. إِمْرًا *e*.

woman; plur. from another root نِسَاء *f*. or نِسْوَة (§ 88,9. 5. 21).

mother; plur. أُمَّهَات or أُمَّات *g*.

man, human being; plur. أَنْسَاء, collective أَنْس *h*.  
نَاس.

- i. <sup>س</sup>بِنْتُ daughter, frequently also <sup>س</sup>ابْنَةٌ (with connective Alif); plur. <sup>س</sup>بَنَاتٌ.
- k. <sup>س</sup>دِينَارٌ dinar, gold-piece; broken plur. irregular, <sup>س</sup>دَقَانِيرُ.
- l. <sup>و</sup>ذُو (only in the st. constr.) possessor of . . . .; gen. <sup>و</sup>ذِي, acc. <sup>و</sup>ذَا; fem. <sup>و</sup>ذَاتٌ; dual nom. <sup>و</sup>ذَوَا; plur. nom. <sup>و</sup>أُولُو (gen.-acc. <sup>و</sup>ذَوِي) fem. <sup>و</sup>ذَوَاتٌ; for the plural <sup>و</sup>أُولُو (*ūlū*), gen.-acc. <sup>و</sup>أُولِي is used.
- m. <sup>س</sup>سَنَةٌ year; plur. nom. <sup>س</sup>سِنُونَ (or <sup>س</sup>سُنُونَ); gen.-acc. <sup>س</sup>سِنِينَ.
- n. <sup>و</sup>عَمْرُو *‘amrun*, *‘Amr*, proper name of a man. A و is added to the written form of this word in the nom. and gen. (<sup>و</sup>عَمْرُو) to distinguish it from <sup>و</sup>عَمْرُ *‘umarū* (a diptote). Acc. <sup>و</sup>عَمْرًا; followed by <sup>و</sup>بْن it is written <sup>و</sup>عَمْرُو and pronounced *‘amra-bna*.
- o. <sup>و</sup>فَم or <sup>و</sup>فُو mouth; st. constr. usually nom. <sup>و</sup>فُو, gen. <sup>و</sup>فِي, acc. <sup>و</sup>فَا; broken plur. (§ 88,17) <sup>و</sup>أَفْوَاهٌ.
- p. <sup>و</sup>لَيْلٌ night; broken plur. (from the root <sup>و</sup>لِيلِي) <sup>و</sup>لَيَالٍ (§ 89,23).
- q. <sup>و</sup>مَاءٌ water; broken plur. <sup>و</sup>مِيَاءٌ or <sup>و</sup>أَمْوَاءٌ (§ 88,9.17).



يَدٌ hand; broken plur. (§ 88,15) أَيَدٌ from أَيْدَى r.  
(cf. § 71 c).

يَوْمٌ day; broken plur. أَيَّامٌ from أَيَّوَامٌ (§ 88,17). s.

#### Chapter IV. The Numerals. (§§ 91—93.)

The cardinal numbers have the following forms: 91.

	Masc.	Fem.	
1	وَاحِدٌ أَحَدٌ	وَاحِدَةٌ إِحْدَى	inflected "
2	اِثْنَانِ	اِثْنَتَانِ	(inflected as a dual)
3	ثَلَاثٌ (ثَلَاثٌ)	ثَلَاثَةٌ (ثَلَاثَةٌ)	inflected
4	أَرْبَعٌ	أَرْبَعَةٌ	"
5	خَمْسٌ	خَمْسَةٌ	"
6	سِتٌّ	سِتَّةٌ	"
7	سَبْعٌ	سَبْعَةٌ	"
8	ثَمَانٍ (see p. 27*)	ثَمَانِيَةٌ	"
9	تِسْعٌ	تِسْعَةٌ	"
10	عَشْرٌ	عَشْرَةٌ	"
11	أَحَدٌ عَشَرَ	إِحْدَى عَشْرَةَ	indeclinable

	Masc.	Fem.	
12	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ	gen.-acc. "إِثْنَى ع", "إِثْنَتَى ع"
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	indeclinable
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	"
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	"
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	"
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	"
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشْرَةَ	"
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	"
20	عِشْرُونَ	inflected, like all the tens, as a pluralis sanus.	
21	إِحْدَى وَعِشْرُونَ أَحَدٌ وَعِشْرُونَ		
30	ثَلَاثُونَ	40 أَرْبَعُونَ	50 خَمْسُونَ 60 سِتُّونَ
70	تِسْعُونَ	80 ثَمَانُونَ	90 تِسْعُونَ
100	مِائَةٌ (also written مِئَّةٌ, and always so pronounced, <i>mi'atun</i> , the ʾ having no effect on the pronunciation).		

200 مِائَتَانِ, 300 مِائَةٌ\*, 400 أَرْبَعُ مِائَةٍ, 500  
 ثَمَانِي 800, سَبْعُ مِائَةٍ 700, سِتُّ مِائَةٍ 600, خَمْسُ مِائَةٍ  
 تِسْعُ مِائَةٍ 900, مِائَةٌ.

آلَافٌ (ثَلَاثَةُ آلَافٍ 3000, أَلْفَانِ 2000, أَلْفٌ 1000

is here a broken plural of the form أَفْعَالٌ § 88 No. 17)  
 &c. 11000 أَحَدُ عَشَرَ أَلْفًا, 100000 مِائَةُ أَلْفٍ, 1000000  
 أَلْفُ أَلْفٍ.

The following are the leading points to be noted 92.  
 in joining the cardinals to the names of the objects  
 numbered :

The numerals for one (وَاحِدٌ) and two are adjectives; the numbers from 3—10, on the other hand, are substantives, and take the word indicating the objects numbered in the genitive plural. They may also, however, be placed in apposition *after* the noun. Whatever their position relative to the substantive may be—even, in fact, when the latter is altogether omitted, or when they stand as the predicate of a sentence—the construction is such that nouns of the masc. gender take the fem. forms of these numerals,

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\* Often written تَلَاثِيَّةٌ &c.

and *vice versa* nouns of the fem. gender take the masc. forms. Thus: **ثَلَاثَةُ بَنِينَ** (بُنُونٌ ثَلَاثَةٌ) three sons, **أَرْبَعُ بَنَاتٍ** (بَنَاتٌ أَرْبَعٌ) four daughters. Also before broken plurals of which the singular is masculine, we find the fem. forms of these numerals (3—10), as **ثَلَاثَةُ رَجَالٍ** 3 men.

b. The numbers from 11 to 99 are followed by the word indicating the objects numbered in the *accusative singular*, as **ثَلَاثُونَ رَجُلًا** 30 men.

c. The numbers from 100 upwards take the thing numbered in the *genitive singular* as **أَرْبَعُ مِائَةٍ رَجُلٍ** 400 men.

d. In the compound numbers the nature of the construction depends on the last numeral. The particle **وَ** is used to join the numbers together; the units and the tens may stand either before the hundreds, or after the thousands and hundreds. Thus the year 1895 is either **خَمْسٌ وَتِسْعُونَ وَثَمَانِي مِائَةٍ وَأَلْفٌ** or **أَلْفٌ وَثَمَانِي مِائَةٍ وَخَمْسٌ وَتِسْعُونَ سَنَةً**.

93. The ordinals have, for the most part, the form  
a. of the act. part. of the I stem, as may be seen from the following:

	Masc.	Fem.		Masc.	Fem.
1.	أَوَّلٌ, first	أُولَى	6.	سَادِسٌ	سَادِسَةٌ
2.	ثَانٍ	ثَانِيَةٌ	7.	سَابِعٌ	سَابِعَةٌ
3.	ثَالِثٌ	ثَالِثَةٌ	8.	ثَامِنٌ	ثَامِنَةٌ
4.	رَابِعٌ	رَابِعَةٌ	9.	تَاسِعٌ	تَاسِعَةٌ
5.	خَامِسٌ	خَامِسَةٌ	10.	عَاشِرٌ	عَاشِرَةٌ
11.	حَادِي عَشَرَ	حَادِيَّةُ عَشْرَةٍ	indeclinable		
12.	ثَانِي عَشَرَ	ثَانِيَّةُ عَشْرَةٍ	"		
13.	ثَالِثَ عَشَرَ	ثَالِثَةُ عَشْرَةٍ	and so on.		

The ordinals of the numbers from 20 upwards are expressed by the corresponding cardinals, as ثَالِثٌ وَثَلَاثُونَ thirty-third; when larger totals have to be expressed, the cardinals are used even for the lower numbers. In dates, as a rule, the cardinal numbers are used exclusively, as فِي سَنَةِ ثَلَاثَ عَشْرَةَ وَثَلَاثَ مِائَةٍ وَأَلْفٍ مِنَ الْهَاجِرَةِ in the 1313th year of the Hegira (which began on the 24th of June 1895).

Fractions are usually expressed by the form فُعْلٌ, *b*, as ثُلُثٌ a third.

## Chapter V. The Particles. (§§ 94—96).

94. The adverbs, prepositions and conjunctions cannot here be given in detail. The prepositions, like many adverbs, are still for the most part recognizable as nouns of three radicals originally, which have preserved the accusative ending without the nunation. Prepositions therefore always govern the genitive case in Arabic and may also stand in the genitive in dependence on other prepositions. Thus **فَوْقَ** above, with a subst. **فَوْقَ الْجَبَلِ** up on the hill.

NOTE. A few adverbs end in *u* (which in this case has absolutely nothing to do with the nominative termination) as **بَعْدُ** afterwards; so **مِنْ بَعْدُ** in the same sense; but as prepositions **بَعْدَ** or **مِنْ بَعْدِ** after.

95. The following particles (in alphabetical order) because written with a single letter are inseparably joined to the following word, cf. § 8 note.

- a. **أَ** (ا) interrogative particle, as **أَقْتَلَ** did he kill? Before the connective Alif: **أَسْمُكَ** for **أَ + أَسْمُكَ** is thy name . . . ?
- b. **بِ** (ب) preposition 'in'; with suffixes thus: 1. **بِي** in me, 2. masc. **بِكَ**, 3. masc. **بِهِ** (§ 12*d*) &c.
- c. **تَ** particle of asseveration, as **تَاللَّهِ** by God.

س shortened from سَوْفَ, a particle which gives *d.* to the impf. the sense of the future, as سَيَقْتُلُ he will kill.

فَ, then, denotes a less close connection than وَ. *e.*

كَ (ك) like, as. *f.*

لَ a corroborative particle before verbs, especially *g.* in oaths, as لَيَقْتُلَنَّ he will certainly kill; it also stands before nouns, especially after the particle إِنَّ (§ 125 *a* note).

لِ (?) preposition and conjunction; before suffixes *h.* (except in 1. pers. sing. لِي) it becomes لَ, as لَكَ to thee.

وَ (ا, ا) connective particle; as a particle of *i.* asseveration it takes the gen., as وَآلِهِ by God.

As regards the addition of pronominal suffixes 96. to the prepositions and conjunctions, the following points may be noted in addition to what has been said under § 82.

Before the suffixes of the 1. pers. sing., the final *a.* vowel or vocalic *auslaut* is dropped as is the case with the noun; thus بَعْدَ 'after' with the suff. of the 1. pers. sing. بَعْدِي, but بَعْدَكَ &c.

- b. In the prepositions عَلَى upon, and إِلَى towards, the final ي is sounded before suffixes (contrary to § 2 d), e. g.

with suff. of the 2. pers. masc. إِلَيْكَ, عَلَيْكَ

” ” ” 3. ” ” إِلَيْهِ, عَلَيْهِ

” ” ” 1. ” ” إِلَيَّ, عَلَيَّ (see § 82a)

- c. The prepositions مِنْ and عَنْ double the *n* before the suffix of the 1. pers. sing., as مِنِّي.

- d. إِنَّ behold, truly, and أَنَّ that, become

with the suff. of the 2. pers. sing. masc. إِنَّكَ and أَنَّكَ

” ” ” ” 1. ” ” إِنِّي or أِنِّي,

أَنْتَ or أَنْتِ,

” ” ” ” 1. ” plur. إِنَّا or أِنَّا,

أَنْتُمْ or أَنْتِ.

### III. NOTES ON SYNTAX. (§§ 97—160).

#### Chap. I. Moods and Tenses. (§§ 97—104).

97. The *perfect* expresses a completed action, the completion of which falls in the past, present or future, or is thought of as falling in one or other of these



periods. The *imperfect* expresses an uncompleted action, which may likewise fall in each of the same three spheres of time.

The perfect is, in the first place, the tense of 98. narration (*perfectum historicum*), when an action com-<sup>a.</sup> pleted in the past is spoken of, and may, as a rule, be rendered by our past tense, as زَيْدٌ جَاءَ Zaid came.

By the perfect the idea is expressed that an action<sup>b.</sup> or a state has continued from the beginning, and still continues, as اِخْتَلَفُوا الْعُلَمَاءُ the learned (always) disagree (*gnomic aorist*); اَللّٰهُ تَعَالٰى God, he is exalted (from the beginning).

When the perfect expresses an action completed<sup>c.</sup> in the present, it is to be rendered by our present, as اَعْطَيْتَكَ هَذَا I present you with this (the affair is at this moment concluded).

In a sentence containing an oath or a wish, the<sup>d.</sup> perfect expresses an action which, in the mind of the speaker, is completed in the future, as لَعَنَهُ اَللّٰهُ God curse him; also with لَا 'not', as لَا رَحْمَةَ اَللّٰهُ لَا may God have no pity on him; وَاللّٰهِ لَا فَعَلْتُ by God I do it not!

When the particle قَدْ stands before the perfect,<sup>e.</sup> the latter may in most cases be rendered by our per-

fect (either the present or the past perfect), as **قَدْ** **ذَكَرْنَا** we have (just) mentioned, or we had mentioned. The perf. with **قَدْ** may also be used in the sense given under sub-section *c*.

- f.* When the verb **كَانَ** (to be) stands before the perfect (with or without **قَدْ**), we must render as a rule by our past perfect (pluperfect), as **لَمَّا وُلِدَ مُوسَى** **كَانَ قَدْ أَمَرَ فِرْعَوْنُ بِقَتْلِ الْأَطْفَالِ** when Moses was born, Pharaoh had (just) commanded to kill the little children.

NOTE. Instead of the above verbal sentence (§ 134), **كَانَ** may be followed by a compound nominal sentence (§ 138 *d*) as **كَانَ فِرْعَوْنُ قَدْ أَمَرَ . . .**

- g.* Our conditional is expressed in Arabic by the perfect, that is, it is represented as something already accomplished, as **قَدْ كُنْتُ وَدَدْتُ** I should wish, **وَدَدْتُ** I should have wished.

- h.* For the perf. after **إِذَا** and in conditional sentences see §§ 157, 158.

99. The *imperfect* indicative is to be rendered according to circumstances by our present or our future, sometimes also by our past progressive (imperfect).

- a.* If the future is to be expressed with greater precision than by the Arabic imperfect alone, the latter

has prefixed to it the adverb سَوْفَ (end), which may be shortened to سَ and is then inseparably joined to the verb (see § 95 *d*), as سَوْفَ تَعْلَمُونَ ye will know (it); سَنُرِيهِمْ (49 *b*) we shall show you.

By the imperfect is expressed an action which *b.* accompanies another action completed in the past, or which is still in the future from the stand point of the latter, as جَاءُوا أَبَاهُمْ يَبْكُونَ they came to their father weeping (cf. § 157 *b*); أَتَى الْعَيْنَ يَشْرَبُ he came to the spring to drink.

The imperfect can also express the continuance *c.* of an action in the past; يَتَقَاتَلُونَ may also mean 'they were fighting for a considerable time', or 'they fought repeatedly, with each other'. More frequently, however, this continuous imperfect is expressed by a combination of كَانَ with the impf. (cf. § 98 *f.* and note); sometimes we can render such a combination by our 'was wont to' or 'used to', as كَانَ يَأْخُذُ فِي كُلِّ يَوْمٍ ثَلَاثَةَ دَرَاهِمَ he used to receive every day three drachmae.

If قَدْ stands before the imperfect, a certain *d.* definiteness is the result, as قَدْ يَكُونُ 'it will most

likely be that . . .', an idea which is not unfrequently found in the imperf. without **قَدْ**.

NOTE a. The impf. also stands in direct subordination to other verbs, as **مَا زِلْتُ أَشْرَبُ** I ceased not to drink (cf. § 110); **مَا أَقْدِرُ أَفْعَلُ** he began to speak with the people; **مَا أَقْدِرُ أَفْعَلُ كَذَا** I cannot do such a thing.

NOTE b. Before several verbs (perfects or imperfects) joined together with **وَ**, it is sufficient to write **كَانَ** once, and so with **سَوْفَ** and **قَدْ**.

NOTE c. **كَانَ** (see note to § 98 f) is frequently followed by a compound nominal sentence, as **كَانَ عُثْمَانُ يَزُورُ الْمَقَابِرَ** *Osmān was wont to visit the graves (the cemetery).*

100. The *Subjunctive* is found in certain kinds of dependent clauses introduced by a conjunction, the action of which is to be represented as one to be expected as the result of the action of the principal clause, and hence as one that is only likely to occur in the future. Hence this mood is frequently (not always) used after the conjunctions **أَنَّ** that, **أَلَّا** (from **لَا** **أَنَّ**) that not, **حَتَّى** until, **وَ** (and **وَ**) that, and always after **لِأَنَّ** in order that, **لِئَلَّا** (made up of **لَا** **أَنَّ**) in order that . . not, **أَوْ** in the sense of 'except that', 'until', as **جَاءَ لِيُزَوِّرَنِي** he came in order to visit me; **أَمَرَ أَنْ يَكْتُبَ** he commanded him to write (that he

should write). In like manner the subj. is used after لَنْ اَرْسَلَهُ (لَا اَنَّ) it will not be (the case) that, as لَنْ اَرْسَلَهُ I shall not send him.

The *modus apocopatus* (or jussive) is found: 101.

1) in positive commands, generally with the particle *a*.

لِ prefixed, as لِيَكْتُبْ let him write.

NOTE. When such a form is further preceded by وَ and فَ (which is sometimes the case, without any special stress resting on these particles) لِ generally loses its vowel, as وَعَلَى اللَّهِ رَعَى and in God let the believers (then, therefore) trust.

2) in negative commands with لَا, as لَا تَقُلْ say not, *b*. thou shalt not say. The imperative can never take a negative.

3) always after لَمْ, not as a prohibition but as negating a completed action, as لَمْ يَضْرِبْ he did not strike, (as the negation of ضَرَبَ); in like manner after لَمْ in the sense of 'not yet'.

4) in the protasis and apodosis of conditional sentences, see § 158.

The *modus energicus* is usually found in asseverations, and particularly in connection with an oath and the corroborative particle لَ, as وَاللَّهِ لَا ضَرْبَتَهُ by God, I will certainly strike him; this mood is also used with the prohibitive لَا.

103. The *Passive* is employed in those cases in which the agent, for some reason or other, must not be mentioned. Hence a sentence like **قُتِلَ زَيْدٌ** means 'Zaid has been killed (by some person unknown or who may not be named)'. Our 'Zaid has been killed by 'Amr', the Arabs express by the active construction. The passive is frequently found in an impersonal sense (see § 121 a).

104. With regard to the employment of the *participles* the following points are to be noted:

a. The participle (especially as predicate of a nominal sentence § 122 a) frequently expresses our "to be about to", as **أَنَا قَادِمٌ إِلَيْكَ** I am about to come, on the point of coming, to you.

b. The passive participle is also used impersonally in Arabic; starting from the sentence **غُشِيَ عَلَيْهِ** he fainted (literally: it was covered over him) we can also say **هُوَ مَغْشَى عَلَيْهِ** he has fainted, fem. **هِيَ مَغْشَى عَلَيْهَا**. In such constructions the impersonal part. pass. may be inflected for all three cases and be determined by the article, as **مَرَرْتُ بِرَجُلٍ مَغْشَى عَلَيْهِ** I passed a man who had fainted; **رَأَيْتُ الْمَرْأَةَ الْمَغْشَى عَلَيْهَا** I saw the woman that had fainted.

## Chap. II. The Government of the Verb. (§§ 105—117):

In Arabic the verb may take as its complement 105. either an accusative, or a preposition with its case. The numerous combinations of the latter sort, in which the preposition with its case is sometimes the necessary complement of the action denoted by the verb, sometimes merely accessory (such, for example, as specifications of place and time) cannot here be given in detail. See, however, §§ 114 ff.

The *accusative* is the case depending immediately 106. on the verb. We distinguish here the cases in which, the accusative stands  $\alpha$ ) as object,  $\beta$ ) as predicate, and  $\gamma$ ) as limitation or more precise definition, generally called by grammarians, the accusative “of nearer definition”.

$\alpha$ ) Certain classes of verbs, as for example, verbs 107. of coming and going, take as direct object the goal to which the action is directed, e. g. دَخَلَ الْبَيْتَ he went into the house.

NOTE. On the other hand دَخَلَ إِلَى الْبَيْتِ denotes primarily the *direction* of the action *towards* the goal; دَخَلَ فِي الْبَيْتِ he went into the house and stayed there.

The following take *two* accusatives: 1) The causa- 108. tive forms of transitive verbs with one accusative in the I. stem, as عَلِمَ to know; caus. عَلَّمَهُ الْقُرْآنَ he

taught him reading; 2) verbs that express the ideas of filling or giving, of making into, of considering or recognising as, of naming, and many others: e. g. جَعَلَ اللَّهُ الْأَرْضَ فِرَاشًا God made the earth (into) a carpet; سَمَّى ابْنَهُ مُحَمَّدًا he named his son Muhammed. When a verb of this class is put in the passive, the second accusative remains, as سُمِّيَ ابْنُهُ مُحَمَّدًا his son was named Muhammed; أُوتِيَ دِرْهَمًا he was presented with a dirhem, from the active آتَاهُ دِرْهَمًا he presented him with a dirhem (for suff. see § 107).

NOTE a. The two accusatives of such verbs as express the idea of finding one to be, or considering one as something, stand to each other, strictly speaking, in the relation of subject and predicate (§ 139); thus a sentence like وَجَدْتُهُ شَيْخًا حَلِيمًا may also be translated 'I found that he was a gentle old man'. As second object we may have a verb instead of a noun, as وَجَدُوا بِضَاعَتَهُمْ رَدَّتْ إِلَيْهِمْ they found their payment to be something which was returned to them = they found that their payment was &c.

NOTE b. Verbs expressing not an intellectual but a physical perception are also frequently found with two accusatives. The second, indeed, is generally regarded as an acc. of condition (§ 113b), but sentences like سَمِعْتُ عَمْرًا بَاكِيًا, it must be admitted, may also be translated: I heard 'Amr weeping, i. e. I heard how 'Amr wept.

109. For the purpose of strengthening or of more precisely defining the idea conveyed by it, every verb



may take a so-called *absolute object*. This absolute (or *internal*) object consists of an infinitive, a *nomen speciei* (§ 64*v*) or other noun. Usually this object is itself more precisely defined either by some qualifying word or phrase (§ 120) or by a genitive, as أَدَّبَهُ تَأْدِيبًا حَسَنًا he educated him with a good education, i. e. well; ضَرَبَنِي ضَرْبًا أَوْجَعَنِي he struck him with a stroke which pained me (for the relative sentence, see § 155); سَلَكَ سِيرَةَ جَدِّهِ he walked in the way of his grand father. More rarely the absolute object is found without any qualification, as ضَرَبَهُ ضَرْبًا he struck him with a stroke, as much as to say, he struck him a blow, and what a blow! صَرَّهَ صُرَّرًا he wrapped it in (so many) parcels; here the absolute object expresses rather the result of the action.

NOTE. Sometimes the place of the infinitive is taken by the mere qualification, as سَارَ طَوِيلًا he journeyed long, for سَارَ سِيرًا طَوِيلًا he journeyed a long journey, or by some other form of nearer definition, as فَتَحَ اللَّهُ عَلَيْهِ بَيْتَ الْمُقَدَّسِ صُلْحًا God allowed him to capture Jerusalem peacefully = فَتَحَ صُلْحًا.

β) The accusative stands as the *predicate* with verbs 110. which express the idea of being or becoming something, and is especially common with the verb كَانَ (med. و). This verb signifies either 1) to be in the

sense of to exist, as <sup>٥</sup>كَانَ وَزِيرٌ there was (there lived) a vizier, or 2) to be something (in particular); in the latter sense it takes its predicate (to adopt the nomenclature of the native grammarians) in the accusative, as <sup>٥</sup>كَانَتْ أَمْرَأَتُهُ حَامِلًا his wife was pregnant. The same construction is adopted by all verbs of similar signification, such as <sup>٥</sup>أَمْسَى to be something late, <sup>٥</sup>أَصْبَحَ to be something early, <sup>٥</sup>عَادَ to be or become something a second time, <sup>٥</sup>دَامَ to remain, to last, <sup>٥</sup>زَالَ to cease to be something, <sup>٥</sup>صَارَ to become something, <sup>٥</sup>لَيْسَ not to be something. The place of the accusative in the predicate may be taken by a preposition with its case (cf. § 114 ff.), as <sup>٥</sup>كَانَ زَيْدٌ فِي الْبَيْتِ Zaid was in the house; <sup>٥</sup>كَانَتْ مُلُوكُ الْفَرَسِ the kings of Persia belonged to the most powerful sovereigns on earth. The construction of <sup>٥</sup>كَانَ and the others with a finite verb (§§ 98 f; 99 c) must also be understood in this way, that is, the predicate in such cases consists of a verbal sentence (§ 135), as <sup>٥</sup>أَصْبَحَ النَّاسُ قَدْ تَعَبُوا the people had already (prop. early) become weary.

111. The accusative, further, stands in the predicate

after the negative لَا, when the latter, as the Arabs say, expresses a *general* negation. The accus. after لَا, which is always undetermined, drops its nunation, as **لَا إِلَهَ إِلَّا اللَّهُ** there is (absolutely) no God but Allah.

The accusative is used after the conjunction وَ to 112. indicate concomitance, especially in verbal sentences (§ 135), as **وَأَبَاكَ مَا صَنَعْتَ** what hast thou and thy father done? **مَا زِلْتُ أَسِيرُ وَالنَّيْلَ** I ceased not to go with (along) the Nile; also without a verb **مَا زَيْدًا** what hast thou (to do) with Zaid?

γ) The *accusative of nearer definition* is employed 113. in the following cases:

1) To give details of place and time, as **نَظَرَ يَمِينًا** a. **سَارَ فَرَسًا** he looked to right and to left of him; **وَشِمَالًا** he journeyed a parasang; **جَاءُوا عِشَاءً** they came late in the evening; **إِسْتَمَرَ عَلَى ذَلِكَ مُدَّةَ حَيَاتِهِ** he continued faithful thereto during his life-time.

2) Very frequently the accusative, as a rule undetermined, appears in verbal (rarely in nominal) sentences as the accusative of state or condition, as **سَارَ مُتَوَجِّهًا إِلَى الْمَدِينَةِ** he journeyed, taking the direction of Medina; **لَقِيتُ عَمْرًا بَاكِيًا** I met 'Amr weeping.

NOTE a. With the accusative of condition the student must be careful to note to which of the nouns in the sentence it applies; in the last sentence above, for example, it might refer to the subject pronoun implicit in لَقِيتُ instead of to 'Amr.

NOTE b. Two nouns in the accusative of condition are often placed beside each other without a conjunction (asyndeton) as اَخْرَجَ مِنْهَا مَذْمُومًا مَحْقُورًا (God said to Satan): Go out of it (paradise, fem.) as one cast off and despised (for مَذْمُومًا see § 7b note).

NOTE c. In some rare cases an infinitive is used (in place of a participle) to denote a qualifying circumstance; قُتِلَ صَبْرًا he was killed bound (i. e. while bound) = مَصْبُورًا.

c. 3) The accusative of *specification* (= accus. of respect), also in most cases undetermined, expresses a more precise reference, as حَسَنَتْ مُسْتَقَرًّا it (paradise) is beautiful with reference to staying (there), i. e. as a dwellingplace; this accus. is especially common with elatives (§ 63b) of a more general signification, as أَشَدُّ حُمْرَةً stronger with regard to the colour red = redder.

d. 4) The accusative of nearer definition is also employed to indicate the *motive* or *purpose* of an action, in which case, also, it is mostly undetermined, as قُمْتُ إِكْرَامًا لَهُ هَرَبُوا جُبْنًا they fled from cowardice; I stood up to do him honour.

114\* The accusative may also stand in cases, particularly in exclamations, where a finite verb can be supplied, as أَهْلًا وَسَهْلًا welcome! Here we must

supply جِئْتُ, and the meaning of the phrase comes to be: thou art come to relatives and a smooth (i. e. pleasant) place; مَهْلًا slowly! to be taken as the absolute object of an imperative understood.

Of the numerous constructions of the *verb with* 114. *a preposition* attention need only be called to the following.

Many prepositions are still treated as nouns, in accordance with their original signification (see § 94), as مَيَّرَ بَيْنَ الذُّكُورِ وَالْأُنْثَى he distinguished between (prop. the distance, difference of) males and females. Very frequently we find (cf. § 110) the partitive مِنْ used in this way as object, e. g. أَكَلَ مِنَ الطَّعَامِ he ate of the food.

A few verbs are construed, with but slight differ- 115. ence of meaning, now with a direct object, now with بِ, as عَلِمَ عَلَيْهِ he knew it, عَلِمَ بِهِ he knew about it. Frequently بِ serves to introduce an object, to which the action of the verb extends only indirectly, as بَعَثَ زَيْدًا he sent Zaid; بَعَثَ بِالْكِتَابِ he sent the writing (i. e. some one with the writing); بَعَثَ الْعَبْدَ he sent the slave, بَعَثَ بِالْعَبْدِ, same meaning, but

with the understanding that the slave travels under escort. Verbs of going construed with بِ take the sense of bringing, as أَتَى زَيْدًا بِالْخَبَرِ he brought Zaid the news.—This بِ may also accompany an imperative as a periphrasis of the first person of the dual and plural, as اَمْضِ بِنَا let (thou) us go, اَمْضُوا بِنَا let (ye) us go.

116. The meaning of many verbs is often so altered according to the preposition with which they are construed that a sense quite the opposite of the original, according to our idiom, is the result; thus دَعَا لَهُ is properly: he called (to God) in his favour, i. e. he blessed him, دَعَا عَلَيْهِ he called (to God) against him, i. e. he cursed him; اِشْتَغَلَ بِالْأَمْرِ he occupied himself with the affair; but with عَنْ (which contains the idea of separation) اِشْتَغَلَ عَنِ الْأَمْرِ he was occupied so that he put the affair in question aside, could not attend to it.

117. Of the various uses of the preposition لِ (see §§ 130 ff.), we may call attention to its special use in dates, particularly in specifying the days of the month, as اِلَّاوَلِ لَيْلَةٍ مِنْ مُحَرَّمٍ in the first (literally: to the first) night of (the month) Muharram. لِسَبْعِ لَيَالٍ خَلَوْنَ

مِنْ شَعْبَانَ or with the omission of لَيْالٍ (§ 90 p) لِسَبْعِ خَلَوْنَ at the time of seven nights, which (cf. § 155) had elapsed of Ša'bān, i. e. when seven nights (or days) of Š. had passed; لِأَرْبَعِ عَشْرَةٍ (لَيْالٍ) بَقِيَتْ when still fourteen (nights) were left of Ramadān.

### Chap. III. The Government of the Noun. (§§ 118—134).

A noun may take with it α) the article, β) a permut- 118.  
ative (noun in apposition), γ) a<sup>1</sup> qualifying (attributive) adjunct, δ) a genitive.

α) When a noun is preceded by the *article*, it is said to be *determined* (§ 79 b). This determination may be stronger or weaker:

A very strong determination is found in certain *a.* words which contain the idea of time, as السَّاعَةَ this hour = now, الْيَوْمَ this day = today. In these cases the article has the force of a demonstrative.

By means of the article a single definite object is *b.* indicated, which the speaker has in mind, or which has been already mentioned: by الرَّجُلُ is meant some particular known man. Proper names furnished with the article (see § 79 a) were originally appellatives with the determination, as الْحَسَنُ.

- c. The determination by the article often serves merely to denote the *species* or class to which something belongs, as هُوَ مِثْلُ الْحِمَارِ he is like an ass. This use of the article is named the generic.

119. β) From among the cases in which a noun follows another noun in *apposition*, the following may be singled out as worthy of note:

- a. A substantive may have in apposition words expressing a) size, b) resemblance, c) the parts and d) the material of which a thing is made up. Thus

a) ثَوْبٌ ذِرَاعٌ a dress an ell long (lit. a dress, an ell);

b) رَجُلٌ مِثْلُ زَيْدٍ a man like (lit. the likeness of) Zaid;

c) حَبْلٌ أَرْمَاتٌ a rope made up of rotten pieces;

d) أَلْحَاتِمُ الْحَدِيدِ the iron finger-ring; when undetermined preferably with مِنْ ذَهَبٍ as صَنَمٌ مِنْ ذَهَبٍ an idol of gold. For the last, the genitive construction is also found viz: صَنَمُ الذَّهَبِ.

- b. The word كُلُّ totality is construed either with the noun following in the genitive, or stands in apposition, with a suffix referring back to the noun, as كُلُّ النَّاسِ or كُلُّهُمْ all men. (Note that كُلُّ being a substantive always remains unchanged as regards gender and number).



γ) A substantive may be *qualified* 1) by an adjective, 120.  
2) by a preposition with its case, or 3) by a relative clause (§§ 155—6).

1) The qualifying word may be an *adjective*, as *a.*  
إِمَامٌ عَادِلٌ an honest Imām; in this case if the substantive is determined the adjective must also receive the determination, as اَلْإِمَامُ الْعَادِلُ, the honest Imām.

The adjective *follows* its substantive; to this rule *b.*  
the demonstrative pronoun forms an apparent exception, in as much as it generally stands *before* (like the article § 118), less frequently *after*, the substantive which it qualifies. Thus we find هَذَا الْعِلَامُ this slave, alongside of اَلْعِلَامُ هَذَا.

The adjective must agree with its substantive in *c.*  
gender and number, as صَبِيَّةٌ جَمِيلَةٌ a pretty girl. Among the exceptions is the word كَثِيرٌ much, which generally remains unchanged, like a noun in apposition, even after the plural, as رِجَالٌ كَثِيرٌ, many men.

That the broken plurals take their adjectives in *d.*  
the feminine has been already noted (see § 87*a*); the adjective, however, may also take a broken plural, as رِجَالٌ كِرَامٌ, noble men. The plur. sanus, moreover, is not

unfrequently found especially if the adjective qualifies words denoting living beings, as **الْأَبَاءُ الْبَاضُونَ** the ancestors that were of old (part. of **مَضَى**). In the same circumstances the collectives (§ 86 *a*) may also take a plural adjective, as **قَوْمٌ ظَالِمُونَ**, miserly people, **قَوْمٌ بَخِلَاءٌ** violent people. The preceding pronoun often stands then in the plural, as **هَؤُلَاءِ النَّاسُ** these men; but with fem. plurals that do not denote living beings generally in the fem. singular, as **هَذِهِ الْفَلَواتُ** these deserts; before broken plurals also in the fem. sing., as **هَذِهِ الْمَمَالِكُ** these slaves.

- 2) From those cases in which a *preposition with its*  
 121. *noun* is dependent on a verb (§§ 114 ff.) or its equivalent,  
<sup>a.</sup> must be clearly distinguished those in which they form the qualifying attribute of another noun, as **جَلَسْتُ عَلَى صَائِغٍ بِالسُّوقِ** I sat down beside a goldsmith (who was) in the bazaar; **ذُرِّيَّتَكَ مِنْ بَعْدِكَ** thy posterity (that will be) after thee.

Sometimes this attribute does not stand next to  
<sup>b.</sup> the word qualified; so particularly with the relatives **مَنْ** and **مَا**, as **مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ** those of the Arabs that advanced into Syria; **انْكُحُوا مَا طَابَ**

مَنْزِلِكُمْ مِنَ النِّسَاءِ marry of the women whatever seemeth good unto you.

Should several attributes qualify a single substantive, the connecting conjunction is usually omitted (asyndeton), as **اللَّهُ الْعَلِيُّ الْعَظِيمُ** the high and mighty God; **بَابٌ وَاسِعٌ مِنْ أَبْوَابِ الْقَرْيَةِ** a wide gate of the gates of the town; **عَمَامَةٌ ضَخْمَةٌ عَلَى رَأْسِهِ تَظِلُّهُ** a thick cloud over his head which gave him shade.

δ) One noun, when in dependence on another, is put in the *genitive* case—the function of which is to determine more exactly the application of the preceding noun. As the result of the close connection subsisting between the second noun and the first, the latter, now said to be in the construct state (§ 79 *c*) and therefore without the article, is regarded as *determined*. Therefore **رُمْحُ الْفَارِسِ** is ‘the (particular) spear of the (particular) horseman’, and so with the suffixes, as **رُمْحُهُ** his (particular) spear. When the dependent noun (nomen rectum) is undetermined, the governing noun (nomen regens) is only defined in a generic sense (§ 118 *c*), or is specialized in a way resembling the generic definition, as **بِنْتُ مَلِكٍ** a daughter of a king = a king’s daughter.

NOTE. More rarely, in the latter case, the generic article may be attached to the *nomen rectum*, as خُبْزُ الشَّعِيرِ barley bread

124. The genitive cannot be separated from the governing word (*nomen regens*); adjectival and other additions must therefore stand *after* the genitive, as بَيْتُ الْمَلِكِ الْوَاسِعُ the spacious house of the king.

When, according to our idiom, a genitive belongs to two substantives, in Arabic it is made dependent on the first of the two, and represented with the second by a personal pronoun, as رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ the mercy and blessings of God.

125. Substantives conveying the idea of time sometimes receive a specially strong determination by the addition of suffixes (cf. § 118 *a*), as صَلَّى لَيْلَهُ he prayed his night, i. e. the particular night in which he then was.

126. The close connection of two nouns thus standing in the genit. relation makes sometimes possible their fusion to *one* idea, although only the first component admits of inflection. Thus عَبْدُ اللَّهِ (gen. عَبْدِ اللَّهِ; acc. عَبْدَ اللَّهِ) the servant of Allah, as a proper name, conveys but a single idea. Further illustrations will be found in the numerous examples of composite proper names, of which one of the elements is one or other of the words ابْنُ son, أَبُ father, بِنْتُ daughter, أُمُّ mother.

As the Arabs have no family names, properly so-called, the name of a man or woman receives for distinction's sake an addition by the help of the above words, as **أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَزِيدَ** (observe the order). Very frequently a name thus made up has become the principal name, as that of the first Caliph **أَبُو بَكْرٍ**, for example, or that of the savant **إِبْنُ قُتَيْبَةَ**; names of tribes, too, like **بَنُو كَلْبٍ**, are in the same way simple notions (Einheitsbegriffe).

Not unfrequently an adjective which in our idiom 127. would be made to qualify its substantive, is in Arabic raised to the rank of a substantive, on which its proper substantive is made to depend; thus **كَرِيمُ خُلُقِهِ** the noble(ness) of his character = his noble character; **أَكْثَرُ النَّاسِ** most men. The same construction is found with elatives also, as **عَاشُوا أَهْوَنَ عَيْشَةٍ** they lived the easiest life (cf. § 109).

A species of explicative genitive is found in cases 128. where a general conception is more explicitly defined by a following proper name, as **أَرْضُ الْيَمَنِ** the land of Yemen.—Under this head may be reckoned the suffixes appended to numerals, as **ثَلَاثَتُهُمْ** the three of them.

129. A few words containing the ideas of time and place may have, instead of a genitive, a whole clause depending on them, as **يَوْمَ قُتِلَ** on the day on which he was killed.
130. When a noun on which another noun is in the proper sense (cf. § 134) dependent must remain absolutely undetermined (see § 123), the usual genitive relation of *nomen regens* and *nomen rectum* is inadmissible, and the connection of the two must be expressed by a preposition, as **أَخٌ لَكُمْ** a brother of yours, where **لَكُمْ** is attrib. adjunct to **أَخٌ** (see § 121 a).
131. *Infinitives* may govern their object according to the laws either of verbal or of nominal government. In the first instance their *subject* is subordinated in the genitive; **قَتَلَ زَيْدٌ** accordingly means: the circumstance that Zaid has killed. If no subject is named, the object may likewise stand in the genitive, so that the same expression **قَتَلَ زَيْدٌ** may also mean: the circumstance that Zaid has been killed, the fact of Zaid's being killed. When both subject and object are present, the former is treated as a subjective genitive; the latter remains in the accusative or **لِ** with the genitive is used as a periphrasis for the accusative, as **مَدَاوَمَتُهُ شَرَبَ الْخَمْرِ**

the circumstance that he was constantly drinking wine; حَتَّى لِحَمْرِ the circumstance that I am fond of wine. لِ also stands after an undetermined infinitive (e. g. in cases like § 113 *d* and others) as قُمْتُ إِكْرَامًا I stood up to do honour to Zaid.

In the case of the participle, the object of the 132. verb appears as the objective genitive, and when the part. has the sense of the perfect it is determined by the genitive following, as اَللّٰهُ خَالِقُ الْاَرْضِ God is he who has created the earth = the creator of the earth. With a present or future sense the governing participle is not determined, as كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ every soul is one that will taste of death; اِنَّهُ مُلَاقِيْكُمْ he is one that will meet with you. If the participle is in itself determined, the object stands in the accusative or is expressed periphrastically with لِ, as الطَّالِبُ لِلْعِلْمِ he who strives after knowledge; the same applies when the participle is strictly undetermined, as طَالِبٌ ثَارَ اَبِيْهِ one who wishes to take blood revenge for his father; مَا زِلْتُ مُحِبًّا لِلْاِسْلَامِ I have not ceased to love Islam.

133. A special idiomatic use of certain generic words is their combination with a following genitive. They are determined or undetermined according to the context, e. g. <sup>ذُو</sup> <sup>هُ</sup> he who has, possessor of (cf. § 90 *l*), <sup>ذُو</sup> <sup>مَالٍ</sup> the possessor of wealth, a rich man; <sup>صَاحِبٌ</sup> companion, owner, <sup>عَقْلٌ</sup> <sup>صَاحِبُ</sup> the man of sense; <sup>أَهْلٌ</sup> people, <sup>أَهْلُ</sup> <sup>الدُّنْيَا</sup> people of the world = worldly people; <sup>بَعْضٌ</sup> portion, e. g. <sup>بَعْضُ</sup> <sup>الْعُلَمَاءِ</sup> one, some of the learned; <sup>غَيْرٌ</sup> prop. change, then 'another than', as <sup>مَاتَ</sup> <sup>الْمَلِكُ</sup> <sup>فَبَلَكَ</sup> <sup>بَعْدَهُ</sup> <sup>غَيْرُهُ</sup> the king died and another than he reigned after him; similarly <sup>أَحَدٌ</sup> one, as <sup>أَحَدُهُمْ</sup> one of them; finally <sup>ابْنٌ</sup> son, in certain common idioms, as <sup>ابْنٌ</sup> <sup>ثَلَاثِينَ</sup> <sup>سَنَةً</sup> thirty years old.

134. A special kind of genitive relation is presented by the so-called *improper* annexation, by which a participle or a verbal adjective (see § 60 *b*) is more strictly limited or defined by a following genitive, as <sup>رَجُلٌ</sup> <sup>حَسَنُ</sup> <sup>الْوَجْهِ</sup> a man beautiful of countenance. This construction is best rendered by a relative clause, the subject of which will be the word that more clearly defines the governing idea, in other words the genitive of the Arabic will be the nominative of the English, a man whose countenance is beautiful. In such a case



the governing word is *not* determined by the following genitive; should the latter require to be determined, it may receive the *article* (contrary to the rule in § 123) as الرَّجُلُ الْحَسَنُ الْوَجْهِ the man of the beautiful countenance, i. e. whose countenance is beautiful.

#### Chapter IV. The Simple Sentence. (§§ 135—151).

Sentences in Arabic are of two kinds, *verbal* and 135. *nominal*.

The chief characteristic of a *verbal sentence* is the fact that it always contains a finite verb; in fact, a verb of this kind with its inherent (subject) pronoun is in itself a complete verbal sentence, as ضَرَبْتَ thou hast struck. This type of sentence always expresses the *commencement of some activity*, understood in the widest sense. If a special exponent of the idea conveyed by the subject of the verb is added, it *follows* the verb in the case appropriate to the subject, *viz.* the nominative, as ضَرَبَ زَيْدٌ he has struck, Zaid (has) = Zaid has struck, whereby Zaid is singled out as the agent.

In the *verbal sentence*, the finite verb does not 136. always agree in gender and number with the following

subject. The following are the chief points to be noted in this connection:

- a. The verb stands in the *masculine singular* before sound or outer plurals, and generally before the masc. forms of the dual.
- b. The verb stands in the *feminine singular* 1) before a sing. fem. if it follows the verb immediately, 2) before sound plurals feminine, 3) before the fem. forms of the dual, and 4) before broken plurals (cf. next sub-section).
- c. The verb stands in the *masculine or feminine singular* 1) before a sing. fem. not immediately following the verb, 2) before collectives, 3) before broken plurals denoting male persons; if these plurals do not immediately follow the verb, the latter in most cases takes the masc. singular form.
- d. Once the subject is introduced, the verbs following agree with it in gender and number, as جَاءَ زَيْدٌ وَحَالِدٌ وَعَبْدُ اللَّهِ وَقَالُوا there came Zaid, Hālid and ‘Abdallah and they said. After collectives also the verb, in such a case, often takes the plural, as مَضَتْ الْعِلْمَانُ يَتَّبِعُونَهُ the young people set out to follow him. So too after words like قَوْمٌ and others. Still it is always possible for the verb to remain in the singular, as وَقُرِئَشٌ

تَحْبِسُ مَنْ قَدَرَتْ عَلَى حَبْسِهِ and the Kuraishites (the tribe Kuraish) imprisoned whomsoever they could imprison.

A subject unknown, or purposely left unnamed, 137. is treated as follows (cf. French *on dit*, German *man sagt*):

1) The verb is put in the 3. pers. sing. of the *a.* passive (see § 103), as يُسَارُ إِلَيْهِ they journey to him. It is to be noted that this impersonal passive can never stand without a complement (here إِلَيْهِ).

2) Or in the 3. pers. plur. of the active, as قَالُوا *b.* they said.

3) Or in the 2. pers. sing. (or plur.) of the active, *c.* e. g. in the Kur'an أَرَأَيْتَ or أَرَأَيْتُمْ dost thou think? do ye think? where it is not any particular persons that are addressed, but people in general, as much as to say 'could any one suppose that . . . ?' تَقُولُ one might say (cf. Eng. 'as you might say').

4) There may be added to the verb a subject *d.* (participle) formed from the same root, as قَالَ قَائِلٌ or قَصْرٌ لَمْ رَأَوْا الرَّأُونَ مِثْلَهُ قَالَ الْقَائِلُ some one said; a castle, the like of which had never been seen.

NOTE. The case of an undefined complement of a verbal action being expressed by a substantive derived from the verb is

not unfrequently met elsewhere than in the above construction, e. g. لَا يَخَافُونَ لَوْمَةً لَّا تُؤْمِنُ *aliquem (interfectum) interfecit*, they did not fear the reproof of any reprover.

138. Occasionally, out of something that has been mentioned, a story or the like, there arises an indefinite subject corresponding to our "it", which is usually expressed by the feminine of the verb; for example, after a fable or the like, فَذَهَبَتْ مَثَلًا, and it (i. e. this story) passed into a proverb.

139. The *nominal sentence*, in contrast to the verbal sentence, expresses a *state* or *condition* of the subject. This last as a rule stands at the head of the sentence in the case appropriate to the subject, viz. the nominative; in most cases it is determined while the predicate is undetermined. The predicate may consist of one or other of the following:

a) a simple noun, as زَيْدٌ عَالِمٌ *Zaid is wise*;

b) a preposition and its case, as الرَّجُلُ فِي الدَّارِ the man is in the house;

c) an adverb, as عَبْدُ اللَّهِ هَهُنَا *Abdallah is here*.

d) a complete sentence, which may be either a) a verbal sentence, or β) a nominal sentence; the whole now becomes a compound sentence. Exx.: a) زَيْدٌ مَرَضٌ *Zaid (he) is ill*; زَيْدٌ مَرَضَ أَبِيهِ *Zaid, his father is*

ill; β) زَيْدٌ أَبُوهُ مُسِنَّ Zaid, his father is aged (i. e. Zaid's father &c.). The sentence constituting the predicate must contain a pronoun referring back to the subject. The subj. thus placed at the head of the sentence has been wrongly named the nominative absolute.

NOTE. The difficulty we feel in distinguishing between ضَرَبَ زَيْدٌ and زَيْدٌ ضَرَبَ Zaid has struck, may be explained in this way. In the first of these two expressions it is the act of striking that is uppermost in the speaker's mind, and the enquiry as to the subject or agent from whom the act proceeds is answered with Zaid, on which the logical emphasis now rests. In زَيْدٌ ضَرَبَ, on the other hand, we start with Zaid as a given subject or agent, and the question as to what is to be predicated regarding this subject or as to what this agent has done is answered by ضَرَبَ, on which in its turn the logical centre of gravity, so to say, comes to rest.

Between subject and predicate, when both are 140. determined, there ought to stand the pronoun of the 3. person, but this rule is not always observed, as اللَّهُ هُوَ الْحَيُّ God is the living One.—Sometimes, also, this pron. merely serves to emphasize the subject.

In negative and interrogative sentences the predi- 141. cate stands before the subject, as أَيْنَ زَيْدٌ where is Zaid? مَا لَكُمْ مِنْ وَلِيٍّ ye have no helper (in which case the subject وَلِيٍّ receives the addition of مِنْ

(= French *du*, &c.) as strengthening the negation). In the same way a predicate consisting of a preposition and its noun, or of an adverb, stands before the subject when the latter is undetermined and is not more precisely defined by any qualifying word or phrase, as <sup>فِي</sup> <sup>الْبَيْتِ</sup> <sup>أَمْرًا</sup> <sup>مِنْهُمْ</sup> <sup>مَنْ</sup> <sup>زَعَمَ</sup> in the house is a woman; among them are some who maintain.

NOTE. A predicate of this sort may even stand before a determined subject, but in that case the logical emphasis is on the subject, as <sup>عِنْدِي</sup> <sup>زَيْدٌ</sup> *Zaid* is with me, while in <sup>عِنْدِي</sup> <sup>زَيْدٌ</sup> the logical stress is on the predicate: *Zaid* is with *me*.

142. Verbal adjectives (§ 60 *b*), in virtue of the verbal idea inherent in them, sometimes stand as predicate *before* the noun in the place of a finite verb, as <sup>زَيْدٌ</sup> <sup>ضَارِبٌ</sup> <sup>أَبُوهُ</sup> <sup>عَمْرًا</sup> *Zaid*, his father struck Amr = *Zaid's* father &c. The predicate, thus placed in advance, frequently agrees in gender and number with its subject following, as <sup>الْمَوْلَفَةُ</sup> <sup>قُلُوبُهُمْ</sup> whose hearts have been inclined (to Islam), but in respect of case it agrees with the word on which this kind of sentence is generally dependent, as <sup>عَذْبٌ</sup> <sup>رَيْقُهُ</sup> with a mouth, whose saliva is sweet; <sup>رَأَيْنَا</sup> <sup>دَوَابَّ</sup> <sup>مُخْتَلِفَةً</sup> <sup>الْوَانِهَا</sup> we found animals, the species of which differed from each other, of different sorts. A circumstantial accusative

(§ 113 *b*) may also, in this way, refer to a following subject, although it is really dependent on the preceding verbs, as زَيْدٌ رَاكِبًا أَبُوهُ Zaid came, while his father rode.

When the subject of a nominal sentence consists 143. of a demonstrative pronoun, the latter agrees in gender with the following predicate, as هَذِهِ جَارِيَةٌ this is a female slave.

The predicate of مَا not (often also that of لَيْسَ 144. §§ 50 and 110, and of كَانَ § 110 when occurring with a negative) is introduced by بِ, as مَا هَذَا بِمَلِكٍ this is no king.

In the relation of subject and predicate (cf. § 119 *a*) 145. may stand in Arabic:

A thing and its dimensions, as الْعَمُودُ ثَلَاثُونَ ذِرَاعًا *a.* the pillar is thirty cubits (high).

A thing and that which it resembles, as الْبَيْعُ مِثْلُ *b.* selling is the likeness of (is like) usury; and so with كَ (§ 95 *f*), which likewise may stand in any of the three cases.

A thing and its parts, as مُلُوكُ الْفَرَسِ أَرْبَعُ طَبَقَاتٍ *c.* the kings of the Persians fall into four divisions.

d. A thing and its material **بَعْضُ الْأَصَابِعِ حَدِيدٌ** one part of the toes was of iron and another of clay.

146. In certain cases a pronoun has to be supplied as subject of a nominal sentence, as **يُقَالُ لَهُ مُحَمَّدٌ** it is said of him "he is Muḥammed", i. e. he is called Muḥammed, prop. = **هُوَ مُحَمَّدٌ**.

147. The particles **إِنَّ** (הִנֵּה) behold, and **أَنَّ** that (cf. § 96d), the compound particles **لَكِنَّ** (لَاكِنَّ) nevertheless, **كَأَنَّ** as if, **لِأَنَّ** because, and other combinations, and also **لَعَلَّ** perhaps, **لَيْتَ** would that, are all followed by a *nominal sentence* the subject of which stands in the *accusative*, as **إِنَّ زَيْدًا كَرِيمٌ** behold (truly) Z. is generous. The predicate of the nominal sentence following **إِنَّ** or **أَنَّ**, if it should consist of an adverb or a preposition with its case (see §§ 139, 141), may stand *before* the subject, which must still be in the *accusative*, as **إِنَّ هَذَا رَجُلًا** verily (only in the rarest cases translatable) here is a man; **إِنَّ فِي الْقَلْعَةِ سِجْنًا** in the citadel is a prison.

NOTE. Sometimes a qualifying phrase consisting of a preposition and its case appears, in addition, before the subject, as **إِنَّ لِي** **إِلَيْكَ حَاجَةً** I have a request (to make) of thee.



The corroborative particle **لَ** (§ 95 *g*) is frequently *b.* prefixed to the predicate after a preceding **إِنَّ**, as **إِنَّ أَبَانَا لَفِي ضَلَالٍ** truly our father is in error; or even to the subject, as **إِنَّ فِي ذَلِكَ لَعِبْرَةً** truly therein is an example.

After the particles above mentioned, the pronoun *c.* of the 3. pers. sing. masc., as the so-called pronoun of the fact, is sometimes used as the subject of a nominal sentence; the predicate, in this case, consists of a complete sentence (cf. § 139 *d*), as **إِنَّهُ لَا يُفْلِحُ** of a truth (= the fact is), the evil-doers do not prosper; **قِيلَ إِنَّهُ كَانَ لِحَمْدٍ أَرْبَعُ جَوَارٍ** it is related that M. had four female slaves.

While **إِنَّ** introduces a new and independent sentence, one introduced by **أَنَّ** always forms part of *a.* another sentence, as **أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** knowest thou not that God is mighty over all; here the sentence beginning with **أَنَّ** is really the object. In **لَمْ يَشَكَّ فِي أَنََّّهُ أَعْمَى** there has never been any doubt that he is blind, the sentence with **أَنَّ** is virtually in the genitive; in **بَلَغَنِي أَنََّّهُ تَزَوَّجَ** it has reached my ears that he is married, it represents the subject.

- b. Verbal sentences introduced by <sup>°</sup>أَنْ also form in this way an integral part of the principal sentence; a distinction must be made, however, between two varieties of this construction. If the sentence beginning with <sup>°</sup>أَنْ asserts that something is now going on, or that it has now ceased, the verb in the subordinate clause remains in the indicative, as عَجِبْتُ مِنْ أَنْ (or simply <sup>°</sup>أَنْ) يَخْرُجُ عَلَى I am surprised that he takes the field against me, فَفَعَلُوا ذَلِكَ إِلَى أَنْ مَاتُوا and they did this until they died; if, on the other hand, something is conceived as falling in the future and therefore still uncertain, the subjunctive (cf. § 100) is required, as لَكَ أَنْ تَفْعَلَ كَذَا it falls to thee to do so, يَنْبَغِي أَنْ تَحْذَرَ مِنَ الْفَوَاحِشِ it is fit and proper that thou shouldst guard against shameful actions.

NOTE. Sometimes the preposition which indicates the relation of the two parts of the sentence is omitted before <sup>°</sup>أَنْ and <sup>°</sup>أَنْ, as <sup>°</sup>أَنْ = <sup>°</sup>لِأَنَّ ذَلِكَ this was for the reason that, and it was so, because &c.

- c. In the cases discussed in the above sub-section an infinitive may take the place of <sup>°</sup>أَنْ with the finite verb. Quite as frequently as <sup>°</sup>أَنْ in such cases, we find مَا with the finite verb (of course always in the

indicative), as **عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا** I am surprised that thou hast struck Zaid = **مِنْ ضَرْبِكَ زَيْدًا**. The use of this so-called infinitive-*mā* is very common; thus we have it in **كَمَا** (as).—made up of **كَا** and **مَا**—with a verbal sentence: **زَيْدٌ كَمَا ضَرَبَ عَمْرُو** Zaid was beaten as 'Amr was beaten.

When more than one predicate is required in a 149 nominal sentence, they generally follow each other without a conjunction (cf. §§ 122, 113 *b*, note *b*), as **إِنِّي حَفِيزٌ عَلِيمٌ** I am attentive and well-informed. The same is the case with the predicates of the verb **كَانَ** (which frequently occurs as the substantive verb) and the verbs akin thereto (see § 110), as **إِنَّ الْمَمْلَكَةَ تَصِيرُ آخِرَ الْوَقْتِ مُخْتَلِطَةً مُخْتَلِفَةً بَعْضُهَا قَوِيٌّ وَبَعْضُهَا ضَعِيفٌ** the kingdom will in the latter days become mixed and a prey to dissension, and one of which one part will be strong and another weak.

In negative verbal sentences we find **مَا** with the 150. perfect, as **مَا شَرِبَ** he did not drink, or **لَمْ** with the <sup>a</sup>. apocopated impf. (jussive, cf. § 101 *c*).

With the impf. indicative **مَا** is used, as **مَا يَشْرَبُ** <sup>b</sup>.

he does not drink, or لَا with the same tense لَا يَشْرَبُ he does not, or he will not drink.

Other uses of لَا are (a) with the apoc. impf. (cf. § 101 b) and (b) with the perfect (cf. § 98 d). As negating an act in the past لَا can only stand before the perfect when two perfects come together, as لَا صَدَّقَ وَلَا صَلَّى he neither believed nor prayed, or after sentences with other negatives.

NOTE. A preceding negative, even in the same sentence, is frequently resumed by means of لَا, as لَا تَجِدُ الْقَرْيَةَ وَلَا صَاحِبَهُ he did not find the village nor yet his friend again.

151. After the exceptive particle إِلَّا that which is excepted stands in the *accusative* when a positive sentence precedes, as جَاءَ النَّاسُ إِلَّا زَيْدًا the people came, except Zaid; when a negative sentence precedes that which is excepted is less frequently in the *accusative*, but rather, as a rule, in the same case as the word to which the limitation or exception applies, as مَا جَاءَ الْقَوْمُ إِلَّا زَيْدٌ the people came not, except Zaid; مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ I passed no one except Z.; مَا ضَرَبْتُ أَحَدًا إِلَّا عَمْرًا I have struck no one, except Amr. Very frequently in such cases it is the exception that brings us the necessary logical complement, as

مَا مَرَرْتُ إِلَّا بِزَيْدٍ I have not passed (anyone) except Zaid, i. e. I have passed only Zaid.

NOTE. Also in the sentence لَا إِلَهَ إِلَّا اللَّهُ (§ 111) there is no God but Allah, the last word is in the nominative, because it is the logical subject (there is no God, if not Allah; but Allah is). In the sentence لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ there is neither power nor strength except (in union) with Allah, the high and mighty One, the ideas of power and strength (حَوْلٌ وَقُوَّةٌ) must logically be supplied before the exception.

## Chapter V. Compound Sentence. (§§ 152—161).

Co-ordinate sentences are as a rule joined together 152. by a copulative particle. Thus a simple co-ordinated sentence is usually introduced by وَ (§ 95*i*), as دَخَلَ زَيْدٌ وَقَالَ Z. entered and said. فَ (§ 95*e*), on the other hand, is used when the connection of the two sentences is less close, when, for example, the second event follows the first only after a certain interval, as مَرَضَ زَيْدٌ فَتُوفِيَ Zaid was ill; soon after he died. فَ, accordingly, is often used when the subject is changed, as جَاءَ زَيْدٌ فَأَنَّ Zaid came; and so I said to him. فَأَنَّ with a following nominal sentence expresses the motive of the action and is to be rendered by 'then', 'therefore'.

NOTE a. In lively narrative prose the connective particles are often dispensed with, particularly when the story is told in dialogue form, the words of each speaker being then mostly introduced by a simple *قَالَ*.

NOTE b. As illustration of the omission of the connectives (asyndeton) must not be quoted certain combinations of two verbs (cf. § 99 note a), in which the second verb denotes rather the end to which some more general activity is directed; such, for example, is the imperfect with verbs denoting a beginning. In other cases, a perfect may be made to depend on a perfect, an imperfect on an imperfect, an imperative on an imperative, as *قُمِ اُخْطِبْهَا* they arose and fought with each other; *قَامُوا تَقَاتَلُوا* arise and woo her.

NOTE c. Among the connective particles *حَتَّى* may also, in a certain sense, be reckoned, when it does not introduce a result expected in the future (§ 100), but denotes the actual completion of an action, as in the sentence *سَارَ حَتَّى نَزَلَ مَكَّةَ* he journeyed until he alighted at Mecca = he journeyed and at last alighted &c. In such cases *حَتَّى* may also be followed by an imperf. indicative or by *إِنَّ* with a nominal sentence.

153. *Relative sentences* or clauses are of two kinds, those which do not accompany a noun and those which do accompany and qualify a noun. As regards the asyndetical connection of several qualifications, the latter class is subject to the same treatment as the qualifying adjuncts discussed in §§ 120—122.

154. Those relative sentences that do not depend on or qualify a noun are introduced either by *الَّذِي* (see § 14a) he that, that which, whoso, &c., which is

declinable and always determined, or by the indeclinable pronouns مَنْ (he that, one that, whosoever, those that, such... as) and مَا (that which, a thing that, what). The former is sometimes determined, sometimes undetermined. Exx: الَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ those that reject our revelations, they will be the people of the left hand (الَّذِينَ is here in the nom. as being the subject); أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (the devil said:) Shall I fall down before one whom thou hast formed of clay (مَنْ is here in the genit.)? يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ بِقُلُوبِهِمْ they speak with their mouth what is not in their hearts (مَا is here accus.).

A relative clause is made to follow and qualify 155. a substantive by means of **الَّذِي** only when the substantive in question (the antecedent) is *determined*; with it **الَّذِي** agrees in gender and number, as **ضَرَبْتُ الَّذِي** I struck the man that came. The explanation of this is that **الَّذِي** is originally not a relative in our sense of that word, but a demonstrative, and as such it is always determined. The above sentence, for example, means, strictly speaking: I struck that man there, he came. On the other hand

the relative clause is appended *without* الَّذِي when the antecedent is undetermined, as ضَرَبْتُ رَجُلًا جَاءَ I struck a man who came (prop. I struck a man, he came).

NOTE. الَّذِي is also dispensed with when the antecedent is only determined in a general sense (i. e. when it has the generic article see § 118c), as كَمَثَلِ الْإِمْحَارِ يُحْمِلُ أَصْفَارًا like an ass that carries books.

156. The relative clause, which we have seen to be strictly speaking merely a verbal or a nominal sentence subordinated to an antecedent noun, ought by rule to contain a pronoun referring back to this antecedent, as الرَّجُلُ الَّذِي أَبُوهُ غَنِيٌّ the man whose father is rich; كَانَ لَهُ ابْنٌ سَمِيَ مُحَمَّدًا he had a son, who was named M. (in this case the pronoun is implied in the verb); رَجُلٌ يُقَالُ لَهُ زَيْدٌ a man who is named Z. (prop. of whom it is said: [he is] Zaid, cf. § 146). The pronoun which in this way points back to the antecedent may stand in any part of the relative sentence; thus in the sentence قَدْ قَرَّبَ إِلَيْهِ الْجَيْشُ the army had come up close to him, regarding which he thought that it was still at a distance, it does not appear till we reach the sentence which is subordinated by أَنَّ to the verb ظَنَّ.



Collectives which denote living creatures (cf. § 136 *d*) may be followed here also by a plural verb, as  
 قَوْمٌ يُؤْمِنُونَ people that believe.

NOTE a. The omission of the pronoun, however, is not unfrequent, especially when it would merely consist of a suffix of the 3. person, as قُلْتُ عَلَى مَا قُلْتُ for قُلْتُهُ I regret what I said.

NOTE b. In certain cases the antecedent may be repeated in the relative clause; indeed, this is the favourite construction with  
 كَانَ عِنْدَ هُبَلٍ قِدَاحٌ سَبْعَةٌ كُلُّ قِدَحٍ مِنْهَا فِيهِ كِتَابٌ كُلُّ as the (idol) Hubal had seven arrows (for casting the lot), of which each single arrow had writing upon it.

A special kind of subordinate sentence is the 157. *circumstantial clause*. Such a clause may consist:

1) Of a *nominal sentence* introduced by the particle *a*. وَ, the subject of which may have been already mentioned or may be something quite new, as مَاتَتْ آمِنَةٌ Amina died while she was returning to Mecca; وَهِيَ رَاجِعَةٌ إِلَى مَكَّةَ Zaid died while his son was still young; with a compound nominal sentence وَهُوَ يَقْصِدُ الْمَدِينَةَ he journeyed taking Medina as his goal. A sentence, whose predicate consisting of a preposition and its case comes before its subject, acc. to § 141, may stand as a circumstantial clause, *without* وَ, as خَرَجْتُ (وَ) فِي يَدَيَّ قَوْسٌ I went out with a bow in my hand.

- b. 2) Of a *verbal sentence* frequently; in this case the imperf. either stands alone or is preceded by وَقَدْ. When the sentence is a negative one, the negative is لَا or وَمَا; or the verb may stand in the apoc. impf. with لَمْ or وَلَمْ (as the negation of the perf.). We may also have the perfect with وَقَدْ or وَكَانَ, when negative with وَمَا; thus we get the following: جَاءَ زَيْدٌ يَضْحَكُ Z. came laughing; وَكَانَتْ قَالِ أُنْثَى يَكُونُ لِي غُلَامٌ وَكَانَتْ (Zakariya) said: how shall I have a male child, seeing my wife is barren and I have reached too great an age; دَخَلَ الْبَيْتَ لَا يُسَلِّمُ عَلَيَّ he entered the room without greeting me.

NOTE. In contrast to the stiffer accusative of condition (§ 113 b) the verbal circumstantial clause expresses the commencement of the action; there is very little difference, however, between جَاءَ زَيْدٌ ضَاحِكًا and جَاءَ زَيْدٌ يَضْحَكُ.

158. In *temporal* clauses (also in conditional clauses)
- a. which are formed with the particle إِذَا when, if, we find in the protasis as well as in the apodosis the perfect in the sense of our present or future, إِذَا رَاضَ يَحْيَى إِذَا رَاضَ يَحْيَى when John takes the thing in hand, its difficulties are easily surmounted.

NOTE a. The imperfect may also stand after إِذَا if the action takes place repeatedly. Should إِذَا be followed by a compound nominal sentence, as إِذَا أُلْجَحِيمُ سَعَرَتْ when hell is heated, it is considered that this is but another way of writing what we should expect to find expressed in a verbal sentence (and so with إِنَّ).

NOTE b. A sentence with إِذَا may also be inserted between two closely related words, or rather it is to be regarded as forming with its apodosis a complete unity. Thus: فَإِنَّهُمَا بَابَانِ إِذَا فُتِحَا قَاتْنَهُمَا بَابَانِ إِذَا فُتِحَا there were two gates, which when they were opened could not be shut (again). In the apodosis to إِذَا a perfect is found where we should expect an imperfect (cf. § 99c), as كَانُوا إِذَا أَسْرُوا رَجُلًا وَأَطْلَقُوا جُزْرًا نَاصِيَتَهُ they were wont, when they captured a man and then released him, to cut off his front lock of hair. Very frequently a sentence like this, with إِذَا, is inserted between حَتَّى (§ 152 note c) and its proper verb, as تَبِعْتُهُ حَتَّى إِذَا دَخَلَ الدَّارَ أَتَيْتُهُ I followed him until I overtook him as he entered the house.

مَا in the sense of 'so long as' takes the perfect, as مَا دُمْتُ أَنَا شَاكِرٌ so long as I live I shall be thankful.

In sentences containing the notion of a *condition* 159. which is the case after إِنْ if, مَنْ if anybody, مَا if anything, مَهْمَا whatsoever, كَيْفَ مَا, كَيْفَ how, howsoever, مَتَى when &c. the perf. is used in the sense of our present or future, and so too in the apodosis, as إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ if thou doest that, thou

wilt perish; مَنْ جَالَ نَالَ whoso seeketh, findeth (if any one seeks, he finds).

NOTE. If the perf. is meant to retain its proper force in the protasis, the verb كَانَ is placed after إِنْ, as إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ قَصَدَتْ if his camisole is torn in front, she has told the truth.

160. The particles above mentioned may also take the

a. apoc. impf. in protasis and apodosis alike, as إِنْ تَصَبَّرُوا يُمِدَّكُمْ رَبُّكُمْ if ye wait patiently, God will help you.

b. The apoc. impf. also stands in the apodosis after an imperative (with conditional force) in the protasis, as عِشْ قَنِعًا تَكُنْ مَلِكًا live contentedly (i. e. if thou live &c.) thou wilt be a king.

c. An apoc. impf. in the protasis may be followed by a perfect in the apodosis, as إِنْ تَصَبَّرْتَ ظَفَرْتَ if thou wait patiently, thou wilt gain the victory. If the clauses are both negative, we have لَمْ with the apoc. impf., as إِنْ لَمْ يَبْرَحْ لَمْ أَرْضَ if he does not go away, I am not satisfied.

NOTE. Occasionally the apodosis of a conditional sentence is wanting, e. g. إِنْ كَانَ هَذَا if this is so—supply: then it is well (Arab. فَبِهَا).

161. Before the apodoses of conditional sentences, other than those discussed in § 159—160 we find the particle فَ, which is employed:

1) When the apodosis is a nominal sentence, as *a.*  
 إِنَّ عَصَى فَوَيْلَ لَهُ if he is refractory, then alas for  
 him! Also before sentences with إِنَّ and before  
 interrogative sentences.

2) When the apodosis is a verbal sentence, of which *b.*  
 the perfect is intended to retain its force as a perfect  
 (cf. § 159 note), especially, too, when قَدْ (cf. § 98 *e*)  
 is employed, as إِنَّ أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ  
 if they become Moslems, then have  
 they come to the right way, and if they turn aside,  
 then thou hast but to announce the message.

3) When the apodosis is a verbal sentence that con- *c.*  
 tains an impf. with one of the particles لَنْ, سَ, سَوْفَ,  
 or that expresses a command or a wish, as إِنَّ كُنْتَ  
 فِي قَوْمٍ فَأَحْلُبْ فِي إِنْائِهِمْ  
 if thou findest thyself among  
 people, milk into their pail.

## APPENDIX.

### COMPUTATION OF TIME.

#### *a. Names of the Days of the Week.*

In the following list the various names may also be used with the word for day, *يَوْمٌ* omitted.

1. *يَوْمُ الْأَحَدِ* (1st day) Sunday.
2. *يَوْمُ الْاِثْنَيْنِ* (2nd day) Monday.
3. *يَوْمُ الْثَلَاثَاءِ* (3rd day) Tuesday.
4. *يَوْمُ الْارْبَعَاءِ* (4th day) Wednesday.
5. *يَوْمُ الْخَمِيسِ* (5th day) Thursday.
6. *يَوْمُ الْجُمُعَةِ* (day of assembly) Friday.
7. *يَوْمُ السَّبْتِ* (Sabbath) Saturday.

#### *b. Names of the Months.*

In the names of the months the word *شَهْرٌ*, month, may be prefixed in the constr. state throughout; indeed, as the following table shows, some of the names are always so written.

1. <sup>مُكْرَمٌ</sup> al-Muḥarram.
2. <sup>صَفَرٌ</sup> Ṣafar.
3. <sup>شَهْرُ رَبِيعٍ الْأَوَّلِ</sup> the first Rabīʿ.
4. <sup>شَهْرُ رَبِيعٍ الثَّانِي</sup> the second Rabīʿ.
5. <sup>جُمَادَى الْأُولَى</sup> the first Ğumādā.
6. <sup>جُمَادَى الْآخِرَةِ</sup> the latter Ğumādā.
7. <sup>رَجَبٌ</sup> Raġab.
8. <sup>شَعْبَانٌ</sup> Šaʿbān.
9. <sup>رَمَضَانُ</sup> Ramaḍān (the month of fasting).
10. <sup>شَوَّالٌ</sup> Šawwāl.
11. <sup>ذُو الْقَعْدَةِ</sup> Du-lkaʿda.
12. <sup>ذُو الْحِجَّةِ</sup> Du-lhiġġa (month of the pilgrimage, ḥaġġ).

*c. The Year.*

The Moslems reckon by lunar years of 354 days; their first year is usually considered as beginning at the date of the Christian era given below. In calculating from one era to the other, it may be reckoned that 33 solar years are equal to 34 lunar years.

In the works of European scholars it is customary, by means of comparative tables, to give the precise day of our era with which each Moslem year begins (see the Bibliography). The following short table will be useful in helping to a rapid approximation of the date required.

The Moslem year	1 began	16. July	622 A. D.
" " "	101 "	24. July	719 " "
" " "	201 "	30. July	816 " "
" " "	301 "	7. Aug.	913 " "
" " "	401 "	15. Aug.	1010 " "
" " "	501 "	22. Aug.	1107 " "
" " "	601 "	29. Aug.	1204 " "
" " "	701 "	6. Sept.	1301 " "
" " "	801 "	13. Sept.	1398 " "
" " "	901 "	21. Sept.	1495 " "
" " "	1001 "	8. Oct.	1592 " "
" " "	1101 "	15. Oct.	1689 " "
" " "	1201 "	24. Oct.	1786 " "
" " "	1301 "	2. Nov.	1883 " "
" " "	1313 "	24. June	1895 " "



## LITERATURE.

A history of Arabic literature as a whole, or even of particular parts of it, does not exist, for the work of Hammer-Purgstall (*Litteraturgeschichte der Araber, von ihrem Beginn bis zu Ende des zwölften Jahrhunderts der Hidschret.* 7 Bände. Wien 1850—56. 4<sup>o</sup>.) must be described as premature and as useless by reason of its numerous mistakes. An acquaintance with Arabic literature must therefore be got partly from works by Arabs on the history of their literature, partly from European catalogues. In the course of the present century numerous works, including not a few specimens of the earlier literature, have been printed in the East, especially in Cairo (government press in Būlaḳ), Beirūt (where there is an excellent press managed by the Jesuits) and Constantinople; also in Persia, India and the island of Java. We must, in particular, mention the great quantity of valuable Arabic manuscripts that still await publication both in European and eastern libraries. A synopsis of such catalogues of these MSS. as have hitherto appeared will be found below.

In the following selection, books of special importance are marked with a star, those recommended to beginners with a dagger.

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- Remarques sur les manuscrits orientaux de la Collection Marsigli a *Bologne* suivies de la liste complète des Manuscrits arabes de la même collection par le Baron *Victor Rosen*. Roma 1885 (atti della R. Academia dei Lincei. Serie 3<sup>a</sup>. Vol. XII).
- (*Milan*) Catalogo dei Codici arabi, persiani e turchi della Biblioteca Ambrosiana (*Hammer-Purgstall*): Biblioteca Italiana t. XCIV, pp. 22 and 322.
- Cataloghi dei codici orientali di alcune biblioteche d'Italia. 5 fasc. Firenze 1878—1892.
- Catalogue des manuscrits et xylographes orientaux de la Bibliothèque Impériale publique de *St. Pétersbourg*. St. Pétersbourg 1852.
- (*St. Petersburg*) *B. Dorn*, Catalogue des ouvrages arabes, persans et turcs, publiés à Constantinople, en Egypte et en Perse, qui se trouvent au Musée asiatique de l'Académie. — Chronologisches Verzeichniss der seit dem Jahre 1801 bis 1866 in Kasan gedruckten arabischen, türkischen, tatarischen und persischen Werke, als Katalog der in dem asiatischen Museum befindlichen Schriften: Mélanges asiatiques tirés du Bulletin de l'Académie Impériale des sciences de St. Pétersbourg. Tome V. Livr. 5. St. Pétersbourg 1867.
- (*St. Petersburg*) Notices sommaires des manuscrits arabes du Musée asiatique par le Baron *Victor Rosen*. St. Pétersbourg 1881.
- (*St. Petersburg*) Les manuscrits arabes de l'Institut des langues orientales décrits par le Baron *Victor Rosen*. St. Pétersbourg 1877.
- (*J. M. E. Gottwald*) description of the Arabic Manuscripts in the Library of the Imperial University of *Kasan*. Kasan (no date) [1885]. In Russian.
- (*Cairo*) Fihrist al-kutub al-'arabiya al-mahfūza bil-kutubhāna al-hediwiye el-kā'ine biserāi derb al-gamāmiz. (Under the management of *Spitta* and *Vollers*.) 7 vols. Cairo 1301—1308. Second Edition. Vol. I 1310.
- Catalog der mektebe 'umūmiye in *Damascus*. Damascus 1299. 4<sup>o</sup>.
- Studia Sinaitica No. III. Catalogue of the Arabic Mss. in the Convent of S. Catharine on Mount *Sinai* compiled by *Margaret Dunlop Gibson*. London 1894.

(*Batavia*) *Friedrich*, Codicum arabicorum in Bibliotheca Societatis Artium et Scientiarum quae *Bataviae* floret asservatorum Catalogus. Absolvit indicibusque instruxit *L. W. C. van den Berg*. *Bataviae* et *Hagae* 1873.

## B. INTRODUCTION.

### General.

Borhân-ed-dini es-*Sernûdji* (as-Sarnûgî lived at the end of the 12th century of our era) Enchiridion studiosi. Arabice edidit latine vertit et lexico explanavit *Carolus Caspari*. Praefatus est *H. O. Fleischer*. Lipsiae 1838. 4<sup>o</sup>.

Einleitung in das Studium der Arabischen Sprache bis Mohammed und zum Theil später . . . von *G. W. Freytag*. Bonn 1861.

Orientalische Skizzen. Von *Theodor Nöldeke*. Berlin 1892. Translated, with the title 'Sketches from Eastern History' by *J. S. Black*. London and Edinburgh 1892.

De auctorum graecorum versionibus et commentariis syriacis, arabicis, armeniis persicisque commentatio quam scripsit *Joannes Georgius Wenrich*. Lipsiae 1842. 1845.

## C. CHRESTOMATHIES.

\*†*R. Brünnow*, Chrestomathy of Arabic Prose-Pieces. Berlin and London 1895.

†Chrestomathia arabica quam e libris Mss. vel impressis rarioribus collectam edidit *Fr. A. Arnold*. Pars I. Textum continens. Pars II. Glossarium continens. Halis 1853.

†Chrestomathie Arabe, ou extraits de divers écrivains Arabes, tant en prose qu'en vers à l'usage des élèves de l'école spéciale des langues orientales vivantes; par *A. J. Sylvestre de Sacy*. II. éd. corr. et augm. Paris 1826. 3 vol.; Tome IV Anthologie grammaticale arabe. Paris 1829.

†Chrestomathie élémentaire de l'Arabe littéral avec un glossaire par *H. Dérenbourg* et *J. Spiro*. 2 ed. Paris 1892.

*Joh. Godofr. Lud. Kosegartenii* Chrestomathia arabica ex codicibus manuscriptis Paris. Goth. et Berol. collecta atque tum adscriptis vocalibus, cum additis lexico et adnotationibus explanata. Lipsiae 1828.

*Georg. Guil. Freytag*, Chrestomathia arabica, grammatica historica in usum scholarum Arabicarum ex codd. ineditis conscripta. 8<sup>o</sup> maj. Bonnae 1834.

- †Thier und Mensch.vor dem König der Genien. Ein arabisches Märchen aus den Schriften der lauterer Brüder in Basra im Urtext herausgegeben von *Fr. Dieterici*. 2. Ausgabe. Leipzig 1881. — Arabisch-deutsches Wörterbuch zum Koran und Thier und Mensch von *Fr. Dieterici*. 2. Aufl. Leipzig 1894.
- Brevis chrestomathia arabica. In usum scholarum ed. *Joh. Bollig*. Roma 1881.
- Chrestomatia arábigo-española por *Fr. J. Lerchundi y Fr. J. Simonet*. Granada 1881.
- Girgas* and *de Rosen*. Arabic Chrestomathy (in Russian). St. Petersburg 1875. 1876. — Dictionary to the Chrestomathy and to the Koran by *W. Girgas*. Kasan 1881 (in Russian).
- An Arabic reading-book compiled by *W. Wright*. Part first, The texts. London 1870.
- Magānī el-adab fī ḥadāik el-ʿarab. 6. Ed. Beirut 1885 ff. Jesuit Press. 6 vols. Sarḥ maḡānī el-adab (Notes &c.). 4 vols. ib. 1886—8.

## D. GRAMMARS &c.

### a Written by Orientals.

- \**al-Muzhir fī ʿulūm el-luḡa*, philological Encyclopaedia by Ḡalāl ad-dīn as-Suyūfī († 911 H., beg. 4. June 1505, cf. for as-Suyūfī *Goldziher* in den Sitzungsber. d. kais. Akademie der Wiss. zu Wien. Phil.-histor. Cl. LXIX. Bd. 1. S. 7 ff.) Bulak 1282.
- \*Le livre de Sībawaihī, traité de grammaire arabe par Sībōūya, dit *Sībawaihī* († 180 H., beg. 16. March 796). Texte arabe publié d'après les manuscrits du Caire, de l'Escorial, d'Oxford, de Paris, de St. Pétersbourg et de Vienne par *Hartwig Derenbourg*. Tome I, Paris 1881. Tome II, Paris 1889. — *Sībawaihī's* Buch über die Grammatik nach der Ausgabe von H. Derenbourg und dem Commentar des Sīrāfī übersetzt und erklärt . . . von *G. Jahn*. 1.—8. Lieferung. Berlin 1894. 1895.
- \**Al-Mufaṣṣal*, opus de re grammatica arabicum auctore Abu 'l-Kāsim Mahmūd bin 'Omar Zamahšari (*az-Zamahšari* † 538 H., beg. 16. July 1143) ed. *J. P. Broch*. Editio altera. Christianiae 1879. — Also: *Ibn Jāʾiš* († 643 H., beg. 29. May 1245) Commentar zu Zamachšari's Mufaṣṣal. Nach den Handschriften . . . herausgeg. u. s. w. von Dr. *G. Jahn*. Erster Band. Leipzig, 1882. Zweiter Band. Leipzig 1886. 40.
- \**Alfijjah*, Carmen didacticum grammaticum auctore Ibn Mālik († 672 H., beg. 18. July 1273) et in *Alfijjam* commentarius quem conscripsit Ibn Akil (*Ibn 'Akīl* † 769 H., beg. 28. Aug. 1367) ed. *Fr. Dieterici*. Lipsiae 1851. — Ibn 'Akīl's Commentar zur Alfijja des Ibn Malik Socin, Arabic Grammar.<sup>2</sup>

aus dem Arabischen zum ersten male übersetzt von *Fr. Dieterici*. Berlin 1852.

al-*Ağurrūmiyya*, Arabic Grammar by *Ibn Ağurrūm as-Sinhāgī* († 723 H., beg. 10. January 1323). Often printed with and without Commentaries. Cf. *E. Trumpp*, Einleitung in das Studium der arabischen Grammatiken. Die *Ajrummiyyah* des Muhammad bin Daud. München 1876. On this work see *Fleischer* in *Zeitschrift der D. Morgenl. Ges.* 30 (1876), pp. 487—513; reprinted in *Kleinere Schriften II* (Leipzig 1888), pp. 75—106. Text also printed in *Brünnow's Chrestomathy*.

*Kāfiya fin-naḥū*, Syntax by *Ibn al-Ḥāgib* († 646 H., beg. 26. April 1248). Frequently printed in the East.

*Muḡni al-labīb*, Grammar composed by *Ibn Hišām al-Anṣārī* († 762 H., beg. 11. Nov. 1360). Another grammatical work by the same author bears the title: *Ḳaṭar an-nadā wa-ball as-ṣadā*; a third *Šudūr ad-dahab*. All three works have been frequently printed in the East.

al-*Ḥarīrī's* († 516 H., beg. 16. July 1143) *Durrat al-ḡawwās*, herausgegeben von *Heinrich Thorbecke*. Leipzig 1871. (On errors of speech). With the commentary of al-*Ḥafāgī*, Constantinople 1299. Cf. *Le livre des locutions vicieuses de Djawālīkī* publié par *Hartwig Derenbourg* (al-*Gawālīkī* † 465 H., beg. 17. Sept. 1072) in *Morgenländische Forschungen*. Leipzig 1875.

*Tarīka mustahdata fī tashīl al-ḥaṭṭ al-ʿarabī*. Calligraphic models 12 parts. Beirut 1891.

### β Written by Europeans.

\*Die grammatischen Schulen der Araber nach den Quellen bearbeitet von *G. Flügel*. Erste Abthl. Leipzig 1862. Abhandlungen der Deutschen Morgenl. Ges. II. Band. Nr. 4. (This work gives a list of grammarians to about the year 1000 of our era).

† *Dr. C. P. Caspari's Arabische Grammatik*. Fünfte Auflage bearbeitet von *August Müller*. Halle 1887. — Grammaire arabe de *C. P. Caspari* traduite de la quatrième édition allemande et en partie remaniée par *E. Uricoechea*. Bruxelles 1880. — A Grammar of the Arabic Language translated from the German of *Caspari* and edited, with numerous additions and corrections by *W. Wright*. 2. ed. 2 vol. London 1874—5. A 3rd edit. is announced.

*Geo. Henric. Aug. Ewald*. *Grammatica critica linguae arabicae cum brevi metrorum doctrina*. Lipsiae 1831—1833. II vol.

\*Grammaire arabe à l'usage des élèves de l'école spéciale des langues orientales vivantes; avec figures. Par *M. le Bon Silvestre de Sacy*. Seconde édition, corrigée et augmentée, à laquelle on a joint un traité de la prosodie et de la métrique des Arabes. 2 tom. Paris 1831. — Very important notes and corrections will be found in



\**Fleischer*, „Beiträge zur arabischen Sprachkunde“: Berichte über die Verhandlungen der kgl. sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe. 1863 (p. 93 ff.); 1864 (p. 265 ff.); 1866 (p. 286 ff.); 1870 (p. 227 ff.); 1874 (p. 71 ff.); 1876 (p. 44 ff.); 1878 (p. 64 ff.); 1880 (p. 89 ff.); 1881 (p. 117 ff.); 1883 (p. 72 ff.); 1884 (p. 272 ff.); conf. 1856 (p. 1 ff.); 1862 (p. 10 ff.) Reprinted in *Kleinere Schriften von Dr. H. L. Fleischer*, vol. I, 1st. and 2nd. parts, Leipzig 1886; the two last articles in vol. II, part 1. Leipzig 1888.

J. G. L. *Kosegarten*. *Grammatica linguae arabicae* pp. 1—688, without title and date, incomplete. (Very rare).

*Mortimer Sloper Howell*. *A Grammar of the Classical Arabic Language*, translated and compiled from the Works of the most Approved Native or Naturalized Authorities. Published under the Authority of the Government of the N.-W. Provinces. In an Introduction and Four Parts. 3 vols. Allahabad 1880. 1883. 1886.

*Grammaire arabe composée d'après les sources primitives par le P. Donat Vernier*, S. J. Tome I. Beyrouth 1891; Tome II. 1892.

*Darstellung der arabischen Verskunst mit sechs Anhängen u. s. w. nach handschriftlichen Quellen bearbeitet und mit Registern versehen von G. W. Freytag*. Bonn 1830.

*Théorie nouvelle de la métrique arabe précédée de considérations générales sur le rythme naturel du langage par M. Stanislas Guyard*. Paris 1875 (Extrait du *Journal as.* 7 sér., t. 7. 8).

*Die Rhetorik der Araber nach den wichtigsten Quellen dargestellt und mit angeführten Textauszügen nebst einem literaturgeschichtlichen Anhang versehen von Dr. A. F. Mehren*. Kopenhagen 1853.

## E. DICTIONARIES.

### a. Written by Orientals.

\**Ṣaḥāḥ al-ʿarabiyye* (or *aṣ-Ṣaḥāḥ*) by *al-Ġauharī* (Abū Naṣr Ismāʿīl ibn Ḥammād † 393 H., beg. 10. Nov. 1002). 2 vols. Bulak 1282. 40.

*Lisān al-ʿarab* by *al-Mukarram* (Ibn Manzūr al-Ifriḳī al-Miṣrī al-Anṣārī al-Ḥazraġī † 711 H., beg. 13. May 1311). 20 vols. 40. Cairo 1308.

\**al-Kāmūs al-muḥiṭ* (or *al-Kāmūs*) by *al-Firūzābādī* († 816 or 817 H. = 1413/4). 2 vols. Calcutta 1817; 4 vols. Bulak 1279. 40. id. 1301/2. — With Turkish Commentary 3 vols. Stambul 1272 and later. — \*Commentary to the *Kāmūs* with the title *Tāġ-el-ʿarūs* composed by *Sayyid Murtaḍā az-Zubaidī* († 1205 H., beg. 10 Sept. 1790). 10 vols. Cairo 1307.

*Muḥiṭ al-muḥiṭ* by *Butrus al-Bistānī*. 2 vols. Beirut 1286. (1869/70).

*an-Nihāya fī ġarīb al-ḥadīṭ* by *Ibn al-ʿAṭīr* († 606 H., beg. 6. July 1209). 4 vols. Cairo 1311 (Dictionary to the Traditions).

- Asās al-balāḡa (Lexicographical Work, dealing esp. with the metaphorical meanings of words) by *az-Zamahšārī* († 538 H., beg. 16. July 1143). 2 vols. Bulak 1299.
- Fikh al-luḡa, Synonyms by *at-Taʿālībī* († 429 H., beg. 14. Oct. 1037). (Frequently reprinted; esp. in an expurgated edition Beirut 1888). Cf. Fleischer, *Kleinere Schriften* III, 152.
- Taʿlābī* († 291 H. = 904) kitāb al-Faṣīḥ. Nach den Handschriften von Leiden, Berlin und Rom herausgegeben, mit kritischen und erläuternden Noten versehen von Dr. *J. Barth*. Leipzig 1876.
- \**Ġawālīkī's* al-Muʿarrab (a work on Arabic loan-words, by *al-Ġawālīkī* † 465 H., beg. 17. Sept. 1072). Nach der Leydener Handschrift mit Erläuterungen herausgegeben von *Ed. Sachau*. Leipzig 1867. Cf. *Z. d. D. Morg.* Ges. 33, 208.
- Liber as-Sojutii* († 911 H., beg. 4. June 1505) de nominibus relativis, inscriptus Lubb al-lubab, arab. cum annot. crit. ed. *P. J. Veth*. 1—3. Lugduni Bat. 1840—51. 4<sup>o</sup>.
- \**Al-Moschtabih* auctore Schamsoʿddīn Abu Abdallah Mohammed ibn Ahmed *ad-Dhababī* (ad-Dahabī † 748 H., beg. 13. April 1347). E codd. mss. editus a *P. de Jong*. Lugduni Batav. 1881. (On homonym proper names).
- Kitābo-l-adhdād* sive liber de vocabulis arabicis quae plures habent significationes inter se oppositas auctore Abu Bekr *ibno-l-Anbārī* († 328 H., beg. 18. Oct. 939) ed. *M. Th. Houtsma*. Lugduni Bat. 1881.

β *Written by Europeans.*

- †*G. W. Freytag*, *Lexicon Arabico-Latinum* praesertim ex Djeuharii Firuzabadūque et aliorum libris confectum. Accedit index vocum latinorum locupletissimus. IV. Tomi. Hal. 1830—1837. 4<sup>o</sup> maj.
- G. W. Freytag*, *Lexicon Arabico-Latinum* ex opere suo majore in usum tironum excerptum edidit. Halis 1836. 4<sup>o</sup> maj.
- \**Maddu-l-Kamoos*, an Arabic-English Lexicon derived from the best and the most copious eastern sources comprising a very large collection of words and significations omitted in the *Kamoos*, with supplements to its abridged and defective explanations, ample grammatical and critical comments, and examples in prose and verse: composed by means of the munificence of the most noble Algernon, Duke of Northumberland and the bounty of the British Government: by *Edward William Lane*. In two books: the first containing all the classical words and significations commonly known to the learned among the Arabs; the second, those that are of rare occurrence and not commonly known. Book I, Parts 1—5. London 1863—1874. Ed. by Stanley Lane Poole, Parts 6—8 (and Supplement) 1877—1893.

(From the letter *k* onwards, the book is incomplete; its continuation is not to be expected.)

\*Supplément aux dictionnaires arabes par *R. Dozy*. 2 tom. Leyde 1881. — Cf. *Fleischer*, Studien über Dozy's Supplément: Berichte über die Verhandlungen der kgl. sächs. Ges. d. Wiss. zu Leipzig. Philol.-histor. Classe 1881—1887. Reprinted in Kleinere Schriften von H. L. Fleischer. Vol. II, pt. 1. Leipzig 1888. Vol. III *id.*

A. *Kazimírski* de Biberstein, Dictionnaire arabe-français I. II. Paris 1860.

†A. *Wahrmund*. Handwörterbuch der deutschen und neu-arabischen Sprache. I. Neuarabisch-deutscher Theil I, 1. 2. II, 1. 2. — II. Deutsch-neuarabischer Theil. Giessen 1870—77.

*F. Steingass*, The Student's Arabic-English Dictionary. London 1884.

*H. Anthony Salmoné*, An Arabic-English Dictionary on a new System. 2 vols. Vol. I Arabic-English; vol. II English Index. London 1890.

†Arabic-English Dictionary by the late *William Thomson Wortabet*. Second edition, revised and enlarged, Beyrout 1893.

*George Percy Badger*, English-Arabic Lexicon. London 1881.

*F. Steingass*, English-Arabic Dictionary for the use of both Travellers and Students. London 1882.

English-Arabic Dictionary by Mr. *J. Abcarius*. New edition revised and enlarged. Beyrout 1894.

†Vocabulaire arabe-français à l'usage des étudiants par un père missionnaire de la Cie de Jésus; 3. éd. Beyrouth 1893. (Arab.: al-Farāid ad-durriye.)

Dictionnaire français-arabe par le P. *J.-B. Belot*, S. J. 2 parties. Beyrouth 1890.

\*Die aramäischen Fremdwörter im Arabischen. Von *Siegmund Fränkel*. Leiden 1886.

Dictionnaire détaillé des noms des vêtements chez les Arabes. Par *R. Dozy*. Amsterdam 1845.

Die Namen der Säugethiere bei den südsemitischen Völkern. Von *Fritz Hommel*. Leipzig 1879.

Die Waffen der alten Araber aus ihren Dichtern dargestellt. Ein Beitrag zur arabischen Alterthumskunde, Synonymik und Lexicographie nebst Registern von *Friedrich Wilhelm Schwarzlose*. Leipzig 1886.

\*Glossaire des mots espagnols et portugais dérivés de l'Arabe par *R. Dozy* et *W. H. Engelmann*. 2. éd. Leyde 1869.

Glossario etimologico de las palabras españolas de origen oriental por *D. Leopoldo de Eguílaz y Yanguas*. Granada 1886.

Dictionnaire étymologique des mots français d'origine orientale par *Marcel Devic*. Paris 1876. — Cf. Remarques sur les mots français dérivés de l'Arabe par *Henri Lammens*. Beyrouth 1890.

## F. KORAN, ISLAM, LIFE OF MUHAMMED. CHRISTIANITY.

*α Written by Orientals.*

Al-Coranus seu Lex islamitica Muhammedis filii Abdallae Pseudo-prophetae edita ex museo *Abrahami Hinckelmanni*. Hamburgi 1694.

Alcorani textus universus summa fide atque pulcherrimis characteribus descriptus, in latinum translatus, oppositis notis, auctore *Ludovico Marracio*. Patavii 1698 fol.

†Corani textus arabicus ad fidem librorum manuscriptorum et impressorum et ad praecipuorum interpretum lectiones et auctoritatem recensuit indicesque triginta sectionum et suratarum addidit *Gustavus Flügel*. Editio stereotypa C. Tauchnitzii. Tertium emendata; nova impressio Lipsiae 1869 (I. 1834; recensionis Flügelianae textum recognitum iterum exprimi curavit *Gustavus Mauritius Redslob*, Lipsiae 1837). (In Flügel's first edition and in numerous oriental editions of the Koran, the enumeration of the verses, which is indispensable for reference, is wanting).

\*Concordantiae Corani arabicae. Ad literarum ordinem et verborum radices diligenter disposuit *Gustavus Flügel*. Editio stereotypa, Lipsiae 1842.

Chrestomathia Corani arabica, notas adjecit glossarium confecit C. A. *Nallino*. Lipsiae 1893.

*al-Itkân fî 'ulûm al-kur'ân*, a sort of introduction to the Koran by *as-Suyûtî* († 911 H., beg. 4. June 1505); 2 pts. Cairo 1278. — Sayûty's Itqân on the exegetic sciences of the Qorân. Edited by Mowlawies Basheeroodeen and Noorool-Haqq with an analysis by A. Sprenger. Calcutta 1852—54.

*al-Kaššâf*. Commentary on the Koran by *az-Zamakhšarî* († 538 H., beg. 16. July 1143). 2 vols. Bulak 1281. — The Qoran with the commentary of Zamakhshari entitled the Kashshaf, an haqaiq al-tanzil, ed. by W. Nassau Lees and *Khadîm Hosain* and 'Abd al-Hayî. Calcutta 1856.

\**Beidhawî* († 685 H., beg. 27. Febr. 1286; or 692) commentarius in Coranum ex codd. Parisiensibus Dresdensibus et Lipsiensibus edidit indicibusque instruxit H. O. *Fleischer*. 2 vol. Lipsiae 1846—48. 4<sup>o</sup>. — Indices ad Beidhawî commentarium in Coranum confecit *Winand Fell*. Leipzig 1878.

Chrestomathia Baidawiana. The commentary of El-Baidāwî on Sura III trans. and expld. . . by D. S. *Margoliouth*. London 1895.

\*Le Recueil des traditions musulmanes par Abou Abdallah ibn Ismail al-Bokhari (*al-Buhārî* † 257 H., beg. 29. Nov. 870) publié par

- L. Krehl*. I—III. Leyde 1862—68 (incomplete). — Oriental edition: *Ṣaḥīḥ al-Buḥārī*. 8 vols. Cairo 1290; also frequently elsewhere, with and without commentary.
- Ṣaḥīḥ Muslim*. Collection of the Traditions of the Prophet, composed by Muslim († 261 H., beg. 16. Oct. 874). With commentary by *an-Nawawī* († 676 H., beg. 4. Juni 1277). 5 vols. Cairo 1283.
- Maṣābiḥ as-sunna*, composed by Husain ibn Mas'ūd al-Farrā *al-Baġawī* († 516 H., beg. 12. March 1122). 2 vols. Cairo 1294.
- Iḥyā al-'ulūm*, by al-Ġazālī († 505 H., beg. 10. Juli 1111). 4 vols. 4<sup>o</sup>. Bulak 1289. — (Of. Richard Gosche, *Über Ghazzālīs Leben und Werke*: Abhdl. d. kgl. Akad. d. Wiss. zu Berlin 1858).
- \**Abdu-r-razzāq's* Dictionary of the technical terms of the Sufies edited by *Aloys Sprenger*. Calcutta 1845.
- \**Das Leben Muhammeds nach Muhammed ibn Ishāk* († 151 H., beg. 26. Jan. 768) bearbeitet von 'Abd el-Malik *ibn Hišām* († 218 H., beg. 27. Jan. 833); hrsg. von *F. Wüstenfeld*. 2 Bände. Göttingen 1858—60. Oriental edition; *Sīrat ibn Hišām*. 2 vols. Cairo 1295. (Translated into German: *Das Leben Muhammeds u. s. w.* bearbeitet von *G. Weil*. Stuttgart 1864).
- Muhammed in Medina*. Das ist *Vakīd's* (*al-Wākīdī* † 207 H., beg. 27. May 822) *Kitab al-Maghazī* in verkürzter deutscher Wiedergabe herausgegeben von *J. Wellhausen*. Berlin 1882.
- Šamā'il at-Tirmidī* († 279 H., beg. 3. April 892) Traditions respecting the Prophet. Cairo 1273; with commentary 2 vols. Bulak 1296.
- Usd al-ġāba*. List of 7500 persons who knew Muhammed, drawn up by *Ibn al-'Atīr* († 630 H., beg. 18. Oct. 1232). 5 vols. Cairo 1286.
- al-Iṣābe*, A biographical dictionary of persons who knew Muhammed by *Ibn Hagar* (*Ibn Ḥaġar* † 852 H., beg. 7. March 1448). Edited in Arabic by *Mowlawies Mohammed Wajyh*, 'Abdal-Haqq, and *Gholām Qādir* and *A. Sprenger*. *Bibliotheca Indica*. Vol. I, Calcutta 1856; vol. IV, Calcutta 1873. Vol. II, fasc. 1—13; vol. III, fasc. 1—15.
- Ḳiṣaṣ al-'anbiyā* (Legends of the Prophet), by *at-Ta'labī* († 427 H., beg. 5. Nov. 1035). Cairo 1297 and often.
- Pillar of the creed of the Sunnites* by *al-Nasaḡī*, ed. by *W. Cureton*. London 1843.
- Ad-dourra al-fakhira: la perle précieuse de Ghazālī* (*al-Ġazālī* † 505 H., beg. 10. July 1111) par *L. Gautier*. Genève 1878. — Muslim Eschatology.
- Muhammedanische Eschatologie nach der Leipziger u. Dresdner Handschrift zum ersten Male arabisch und deutsch herausgegeben von M. Wolff*. Leipzig 1872.
- Disputatio pro religione Mohammedanorum adversus Christianos* Textum arabicum (composed 942 H. = 1535) e codice Leidensi cum varr. lect. edidit *F. J. van den Ham*. Lugduni Bat. 1890.

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- Analectes sur l'histoire et la littérature des Arabes d'Espagne par *Al-Makkari* (*al-Makkarī* † 1041 H., beg. 30. July 1631). Publiés par *R. Dozy*, *G. Dugat*, *L. Krehl* et *W. Wright*. 2 vol. Leyde 1855—61. (Conf. *Fleischer*, Textverbesserungen in *Al-Makkarī's* Geschichtswerke. Kleinere Schriften. Vol. II pt. 1. Leipzig 1888.) — Lettre à M. Fleischer contenant les remarques critiques et explicatives sur le texte d'*Al-Makkari* par *R. Dozy*. Leyde 1871. — Cf. The history of the Mohammedan Dynasties in Spain by Ahmed ibn Mohammed *Al-Makkarī*. Translated and illustrated by Pascual de Gayangos. 2 vol. London 1840—3. 4<sup>o</sup>.
- Bibliotheca arabo-sicula, ossia Raccolta di testi arabici che toccano la geografia, la storia, la biografia e la bibliografia della Sicilia, messi insieme da *Michele Amari*. Lipsia 1857; Appendice, ibid. 1875.
- Alberuni's* India, an account of the religion, philosophy, literature, chronology, astronomy, customs, laws and astrology of India about 1030. Ed. by *Edw. Sachau*. London 1887. 4<sup>o</sup>. — Id. An English edition with notes and indices. By *E. Sachau*. London. 2 vol. 1888.
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- Fawāt al-wafayāt (supplement to *Ibn Hallikān*) by *as-Ṣalāḥ al-Kutubī* († 764 H., beg. 21. Oct. 1362). 2 vols. Bulak 1283.

- The biographical dictionary of illustrious men chiefly at the beginning of Islamism by Abu Zakariya Jahya el-Nawawi († 676 H. = 1277) edited by *Ferd. Wüstenfeld*. Göttingen 1842—47 (cf. *idem* for the Life and Writings of el-Nawawi, Göttingen 1849, from the 4th vol. of the Abhandl. d. kgl. Ges. d. Wiss. zu Gött.).
- Nuzhat al-'alubba fi ṭabakāt al-'udabā. Concerning celebrated Men. By Abul-Barakāt al-'Anbārī († 577 H., beg. 17. May 1181). Cairo lithogr. n. d.

β *Written by Europeans.*

- †Vergleichungstabellen der muhammedanischen und christlichen Zeitrechnung nach den ersten Tagen jedes muhammedanischen Monats berechnet. Herausgegeben von *Ferd. Wüstenfeld*. Leipzig 1844.—Fortsetzung der Wüstenf. Vergl.-Tab. bis 1500 von *E. Mahler*. Leipzig 1887.
- \*Die Geschichtsschreiber der Araber und ihre Werke. Von *F. Wüstenfeld*. (From the XXVIII. and XXIX. vol. of the Abhandlungen der Kgl. Ges. d. W. zu Göttingen). Göttingen 1882. 40.
- \*Genealogische Tabellen der Arabischen Stämme und Familien . . . Aus den Quellen zusammengestellt von *Ferdinand Wüstenfeld*. Göttingen 1852. q.-fol. — Register zu den genealogischen Tabellen der Arabischen Stämme und Familien. Mit historischen und geographischen Bemerkungen von *Ferdinand Wüstenfeld*. Göttingen 1853.
- \**Caussin de Perceval*, Essai sur l'histoire des Arabes avant l'islamisme 3 vol. Paris 1847.
- Geschichte der Perser und Araber zur Zeit der Sassaniden. Aus der arabischen Chronik des Tabari übersetzt und mit ausführlichen Erläuterungen und Ergänzungen versehen von *Th. Nöldeke*. Leyden 1879.
- †\*Der Islam im Morgen- und Abendland. Von *A. Müller*. 2 Bände. Berlin 1885. 1887. (Allgemeine Geschichte in Einzeldarstellungen hrsgg. von L. Oncken. Zweite Hauptabteilung. Vierter Teil).
- \*Geschichte der Chalifen. Nach handschriftlichen grösstenteils noch unbenützten Quellen bearbeitet von *Gustav Weil*. 3 Bände. Mannheim 1846—51. — Geschichte des Abbasidenchalifats in Aegypten. Von *Gustav Weil*. 2 Bände. Stuttgart 1860—2.
- †Geschichte der islamitischen Völker von Mohammed bis zur Zeit des Sultan Selim übersichtlich dargestellt von *Gustav Weil*. Stuttgart 1866.
- †Geschichte der Araber bis auf den Sturz des Chalifats von Bagdad. Von *Gustav Flügel*. 2. Aufl. Leipzig 1864.
- The Caliphate, its rise, decline, and fall from original sources by *Sir William Muir*. London 1891. New and revised edition 1894.
- Socin. Arabic Grammar.<sup>2</sup>

- Handbuch der morgenländischen Münzkunde. Von *J. G. Stickel*. 2 Hefte. Leipzig 1865—70. 40.
- Catalogue of Oriental Coins in the British Museum, 9 vol. London 1875—1889.
- The Mohammadan Dynasties, chronological and genealogical Tables with historical Introductions by *St. Lane-Poole*. London 1894.
- Die Charidschiten unter den ersten Omayyaden. Ein Beitrag zur Geschichte des ersten islamischen Jahrhunderts von *R. E. Brünnow*. Leiden 1884.
- De opkomst der Abbasiden in Chorasán door *G. van Vloten*. Leiden 1890.
- Mémoires sur les Carmathes du Bahrein et les Fatimides par *M. J. de Goeje*. Leiden 1886.
- Die Statthalter von Ägypten zur Zeit der Chalifen. Von *F. Wüstenfeld*. Parts 1 and 2. Abhandlungen der Kgl. Ges. d. Wissenschaften zu Göttingen. 1875 (4<sup>o</sup>). Band 20. Parts 3 and 4. *ibid.* 1876, Band 21.
- History of the Moors in Spain to the Conquest of Andalusia by the Almoravides (711—1110), by *R. Dozy*. German Edition with additions by the Author. 2 vols. Leipzig 1874.
- Poesie und Kunst der Araber in Spanien und Sicilien. Von *Adolf Friedrich von Schack*. 2 Bände. Berlin 1865. 2. Aufl. 1877.
- \*Culturgeschichte des Orients unter den Chalifen. Von *Alfred von Kremer*. 2 Bände. Wien 1875—77.
- Das Einnahmebudget des Abbasiden-Reichs vom Jahre 360 H. (918—919) von *Alfred von Kremer*. Denkschriften der philos.-hist. Classe der Kais. Akademie der Wiss. in Wien. Bd. XXXVI. 1887.
- \*Geschichte der herrschenden Ideen des Islams. Der Gottesbegriff, die Prophetie und Staatsidee. Von *Alfred v. Kremer*. Leipzig 1868.
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- Die Baustile. Historische und technische Entwicklung. Des Handbuchs der Architectur (von *J. Durm*) Zweiter Theil. 3. Band, zweite Hälfte; Die Baukunst des Islam. Von *Franz Pascha*. Darmstadt 1887.
- Prisse d'Avennes*, L'art arabe d'après les monuments du Caire depuis le VII<sup>e</sup> siècle jusqu' à la fin du XVIII<sup>e</sup>. 3 vol. fol. 1 vol. 4. Paris 1877. — La décoration arabe. (Extrait du grand ouvrage.) Paris 1865. fol.

## L. COSMOGRAPHY, GEOGRAPHY, ETHNOGRAPHY, TRAVELS.

### *α Written by Orientals.*

- Cosmographie de Chems ed-din Abou Abdallah Mahommed *ed-Dimichqi* (*ad-Dimiškī* † 654 H., beg. 30. Jan. 1256). Texte arabe publié d'après l'édition commencée par M. Frähn, et d'après les manu-



scrits par *M. A. F. Mehren*. St. Pétersbourg 1866. 4<sup>o</sup>. — Manuel de la cosmographie du moyen âge, traduit de l'arabe „Nokhbet ed-dahr fi 'adjaib-il-birr, wal-bah'r“ de Shems ed-dîn Abou-'Abdallah Mohammed de Damas et accompagnée d'éclaircissements par *M. A. F. Mehren*. Copenhague 1874.

\*Zakarija Ben Muhammed ben Mahmūd el-Cazwīnī's (*al-Kazwīnī* † 682 H., beg. 1. Apr. 1283) Kosmographie. Herausg. von *Ferd. Wüstenfeld*. 2 Bände. Göttingen 1848—9. — id. nach der Wüstenfeld'schen Textausgabe etc. übersetzt von *Hermann Ethé*. Erster Halbband. Leipzig 1868.

Harīdat al-aġāib wa-farīdat al-ġarāib, a species of Cosmography composed by 'Umar ibn al-Wardī († 749 or 750 H. = 1348 or 9). Cairo 1292.

Specimen e literis orientalibus exhibens *az-Zamaksarī*, (*az-Zamahārī* † 538 H., beg. 16. July 1143) lexicon geographicum quod auspice T. G. J. Juynboll edidit *Mathias Salverda de Grave*. Lugduni Bat. 1856.

*Al-Hamdānī*'s († 334 H., beg. 13. Aug. 945) Geographie der Arabischen Halbinsel. Nach den Handschr. herausgegeben von *David Heinrich Müller*. Leiden 1884.

Das geographische Wörterbuch des Abu 'Obeid 'Abdallah ben 'Abd el-'Azīz *el-Bekrī* († 487 H. = 1094) nach den Handschriften zu Leiden, Cambridge, London und Mailand herausgegeben von *Ferd. Wüstenfeld*. 2 Bände. Göttingen, Paris 1876. 1877.

\*Jacut's (*Yākūt* † 626 H. = 1229) Geographisches Wörterbuch aus den Handschriften zu Berlin, St. Petersburg und Paris auf Kosten der Deutschen Morgenländischen Gesellschaft herausgegeben von *Ferdinand Wüstenfeld*. 6 Bände. Leipzig 1866—73.

*Jacut's* Moschtarik, das ist: Lexicon geographischer Homonyme. Herausgegeben von *Ferd. Wüstenfeld*. Göttingen 1846.

Marāsīd al-ittilā'i, Lexicon geographicum ed T. G. J. Juynboll I—VI. Lugduni B. 1850—64. (An Extract from *Yākūt*).

Géographie d'Aboulféda (*Abū'l-fidā* † 732 H., beg. 4. Oct. 1331). Texte arabe par *Reinaud* et *Mac-Guckin de Slane*. Paris 1840. — Géographie d'Ismā'il Abou 'l-Fédā en arabe publiée par *Charles Schier*. Éd. autogr. Dresde 1846. — Géographie d'Aboulféda, traduite de l'arabe en français par *Reinaud* I (\*Introduction générale à la géographie des Orientaux) II, 1 Paris 1848; II, 2 par *Stanislas Guyard*. Paris 1883.

\*Bibliotheca geographorum arabicorum. Edidit *M. J. de Goeje*.

Pars prima. Viae regnorum. Descriptio ditionis moslemicae auctore Abu Ishāk al-Fārisī *al-Istakhri* (*al-Iṣṭaḥrī*, cf. Zeitschrift d. D. Morgenl. Ges. Bd. 25, p. 42 ff.). Lugduni Bat. 1870.

Pars secunda. Viae et regna. Descriptio ditionis moslemicae auctore Abu 'l-Kāsim Ibn Haukal (ibid.). Lugduni Bat. 1873.

Pars tertia. Descriptio imperii Moslemici auctore *Al-Mokaddasi* (*al-Mukaddasī* wrote in year 378 the H.). Lugduni Bat. 1876.

Cf. Description of Syria &c. by Mukaddasi. Translated from the Arabic by *Guy Le Strange*. (Palestine Pilgrims' Text Society).

Pars quarta. Continens indices, glossarium et addenda et emendanda ad part. I—III auctore *M. J. de Goeje*. Lugduni Bat. 1879.

Pars quinta. Compendium libri Kitāb al-boldān auctore *Ibn al-Faḳīh al-Hamadhani* (wrote ca. A. D. 290). Lugd. Bat. 1885.

Pars sexta. Kitāb al-masālik wal-mamālik (liber viarum et regnorum) auctore Abu'l-Kāsim Obaidallah ibn Abdallah *ibn Khordādbeh* (Ibn Hordādbeh wrote in the second half of the 9th cent. A. D.) et excerpta e Kitāb al-Kharādj (K. al-ḥarāġ Taxbook) auctore *Kodāma ibn Dja'far* (*Kudāma ibn Ġa'far* wrote about 930 A. D.). Lugduni Bat. 1889.

Pars septima. Kitāb al-a'lāk an-nafīsa VII auctore Abū Alī Ahmed ibn Omar *ibn Rosteh* (wrote before 301. H.) et Kitāb al-boldān auctore Ahmed ibn abī Jākūb ibn Wādhīh al-Kātib *al-Jākūbī* (cf. p. 157). Lugduni Bat. 1892.

Pars octava. Kitāb at-taubīh wa'l-ischrāf auctore *al-Masūdi* (cf. p. 157). Accedunt indices et glossarium ad tomos VII et VIII. Lugduni Bat. 1894.

Description de l'Afrique et de l'Espagne par *Edrīsī* (wrote 348 H., beg. 29 March 1153) texte arabe publié pour la première fois d'après les man. de Paris et d'Oxford avec une traduction, des notes et un glossaire par *R. Dozy* et *M. J. de Goeje*. Leyde 1866.

The travels of *Ibn Jubair* (*Ibn Gubair* end of the 6th cent.) edited by *William Wright*. Leyden 1852.

Voyages d'Ibn Batoutah (*Ibn Batūta* † 779 H., beg. 10 May 1377). Texte arabe, accompagnée d'une traduction par *C. Deffrémery* et *B. R. Sanguinetti* (Publications de la Société asiatique). 4 vol. Paris 1853—58; deux. tir. 1874—77. — Cairo 1288.

### β Written by Europeans.

*F. Wüstenfeld*, Die Litteratur der Erdbeschreibung bei den Arabern. Zeitschrift für vergleichende Erdkunde hrsgg. von *J. G. Lüdde I*, 1841, S. 24—67.

Carte générale des provinces européennes et asiatiques de l'Empire Ottoman, dressée par *Henri Kiepert* 4 feuilles. Deux. éd. entièrement corrigée et augmentée d'un index alphabétique. Berlin 1892.

(Karte von) Arabien zu *C. Ritters* Erdkunde, Buch III, West-Asien, Teil XII und XIII bearbeitet von *H. Kiepert*. Neue berichtigte Ausgabe, die Orthographie revidiert von *Th. Nöldeke*. Berlin 1867 (*D. Reimer*).

- Skizze der Geschichte und Geographie Arabiens von den ältesten Zeiten bis zum Propheten Muhammad. Auf Grund der Inschriften, der Angaben der alten Autoren und der Bibel von *Eduard Glaser*. Zweiter Band. Berlin 1890.
- Die alte Geographie Arabiens als Grundlage der Entwicklungsgeschichte des Semitismus von *A. Sprenger*. Bern 1875.
- Arabien im sechsten Jahrhundert. Eine ethnographische Skizze von *Otto Blau*. Mit einer Karte: Zeitschrift der deutschen morgenl. Gesellschaft. Leipzig 1869 (XXIII B.) p. 559—592.
- Arabien und die Araber seit hundert Jahren. Eine geographische und geschichtliche Skizze von *Albrecht Zehme*. Halle 1875.
- Palestine under the Moslems. A description of Syria and the Holy Land from A. D. 650 to 1500. Translated from the works of the mediæval Arab Geographers by *Guy le Strange*. (London) 1890.
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- \*Beschreibung von Arabien. Aus eigenen Beobachtungen und im Lande selbst gesammelten Nachrichten abgefasst von *Carsten Niebuhr*. Kopenhagen 1772. 4<sup>o</sup>.
- Carsten Niebuhrs* Reisebeschreibung nach Arabien und andern umliegenden Ländern. 1. Band. Kopenhagen 1774. 2. Band. 1778; English edtn. 2 vols. Edinb. 1792.
- †\*Travels in Arabia (1814) comprehending an account of those territories in Hedjaz which the Mohammedans regard as sacred. By the late *John Lewis Burckhardt*. London, 2 vol. 1829. — *Johann Ludwig Burckhardt's* Reisen in Arabien, enthaltend eine Beschreibung derjenigen Gebiete in Hedjaz, welche die Mohammedaner für heilig achten . . . Aus dem Englischen übersetzt. Weimar 1830.
- †\**J. L. Burckhardt*, Notes on the Bedonins and Wahābys. 2 vol. London 1831. — Bemerkungen über die Bedninen und Wahābî's. Weimar 1831.
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- \*Travels in Arabia Deserta by *Charles M. Doughty*. 2 vol. Cambridge 1888. (With new map).
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Mekka von Dr. *C. Snouck Hurgronje*. 2 Bände. Mit Bilder-Atlas. Haag 1888. 1889.

†\*An account of the manners and customs of the modern Egyptians, written in Egypt etc. By *Edward William Lane*. Various editions. London. — *Lane*, Sitten und Gebräuche der heutigen Egypter. Übersetzt von *J. Zenker*. 3 Bde. Leipzig 1852.

*E. W. Lane*, Arabian society in the middle ages. Studies from the Thousand and One Nights ed. by *Stanley Lane Poole*. London 1883. (Supplement to the "Manners and Customs", containing the notes to Lane's translation of the Thousand and One Nights (*v. infra*).

## M. VERSE.

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Über Poesie und Poetik der Araber von *Wilhelm Ahlwardt*. Gotha 1856. 4<sup>0</sup>.

Beiträge zur Kenntniss der Poesie der alten Araber. Von *Th. Noldeke*. Hannover 1864.

*Kitāb al-agānī* by Abu 'l-Farağ 'Alī al-Isfahānī († 352 H., beg. 30. Jan. 962). 20 vols. Bulak 1285. — *Alī* Ispahanensis liber cantilenarum magnus, ed. *Kosegarten*. T. 1. Griepsvoldiae 1840. 4<sup>0</sup>. — The twenty-first volume of *The Kitāb al-aghānī* ed. by *Rud. E. Brünnow*, Leyden 1888. — *Tables alphabetiques du Kitāb al-Agānī* par *J. Guidi*. 1<sup>er</sup> fasc. Leide 1895.

*Kitāb raudat al-adab fī ṭabakāt šu'arā' al-'arab* by *Iskander-Aga Abkariūs* (modern Beyrout scholar). Beirut 1858.

*Ḥizānat al-adab wa-lubb lubāb lisān al-'arab*, by 'Ab-dal-Kādir ibn 'Umar al-Bağdādī († 1093 H.; beg. 21. Aug. 1629) 4 vols. Bulak 1291 (A work on poets; on the margin are printed the *Šawāhid al-'Ainī*). An index to the poets appeared from the pen of *Guidi* in the transactions of the R. Accademia dei Lincei, Rome 1887.

\*The Diwans of the six ancient Arabic poets Ennāhiga, 'Antara, Tharafa, Zuhair, 'Alqama and Imru'ulqais, ed. by *W. Ahlwardt*. London. 1870.

Bemerkungen über die Ächtheit der alten Arabischen Gedichte mit besonderer Beziehung auf die sechs Dichter etc. von *W. Ahlwardt*. Greifswald 1872.

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*H. Thorbecke*, 'Antarah, ein vorislamischer Dichter. Leipzig 1867.

Die Gedichte des 'Alqama Alfahl. Mit Anmerkungen herausgegeben von *Albert Socin*. Leipzig 1867.

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Commentary by al-Batālyūsī. Cairo 1308. Cf. Amrīlkais, der Dichter und König. Von *Fr. Rückert*. Stuttgart und Tübingen 1843.

†\*Septem *Mo'allakāt* carmina antiquissima Arabum, textum etc. rec. *F. A. Arnold*. Lipsiae 1850 (out of print) — With commentary by *az-Zauzani* († 375 H., beg. 24. May 958). Cairo 1288.

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Der Diwan des *Lebid*. Nach einer Handschrift zum ersten Male herausgegeben von *Jūsuf Dījā-ad-dīn al-Chālīdī*. Wien 1880. Cf. *A. von Kremer* in den Sitzungsberichten der phil.-hist. Classe der Kais. Akademie d. Wissenschaften 98. Bd. 2 Heft. Wien 1881. — Die Gedichte des *Lebid*. Nach der Wiener Ausgabe übersetzt und mit Anmerkungen versehen aus dem Nachlasse des *Dr. A. Huber* herausgegeben von *Carl Brockelmann*. Leiden 1891.

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\**Hamasae* carmina cum Tebrisii scholiis integris edidit, indicibus instruxit, versione latina et commentario illustr. *G. G. Freytag*. 2 vol. Bonnae 1828—47 (collected by Abu Tammām † 190, beg. 27. Nov. 805; at-Tabrīzī Comm. † 420 H., beg. 11. Aug. 1108). Another edition Bulak 1296. Cf. *Hamāsa* oder die ältesten arabischen Volkslieder, gesammelt von Abu Temmām, übersetzt und erläutert von *Friedrich Rückert*. 2 T. Stuttgart 1846.

The Hudsailian poems contained in the manuscript of Leyden edited in Arabic and translated with annotations by *J. G. L. Kosegarten*. Vol. I. London 1854. 4<sup>o</sup>. — Letzter Theil der Lieder der Hudballiten, arabisch und deutsch: Skizzen und Vorarbeiten von *J. Wellhausen*. 1. Heft. Berlin 1884. Comp. Z. der D. Morgenl. Gesellschaft 39. pp. 104, 151, 411 ff.

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*Anīs al-ḡulasā' fī dīwān al-Ḥansā'* (The poetess al-Ḥansā is said to have died A. H. 24, beg. 7. Nov. 644 A. D.) Beirut 1888. — Le diwan d'al Ḥansā' traduit par le *P. de Coppier* et suivi de fragments inédits d'Al-Hirniq. Beyrouth 1889.

- Ibn Hišāmī († 762 H., beg. 11 Nov. 1360) *Commentarius in Carmen Ka'bi ben Zoheir* Bānat Su'ād ed. *Guidi*. Lipsiae 1871. 1874.
- Der Dīwān des Garwal b. Aus *al-Hutej'a* († between 68—70 H.) Bearbeitet von *Ignaz Goldziher*: *Zeitschrift der D. Morgenl. Gesellschaft* Bd. 46, S. 1—53; 173—225; 471—527; Bd. 47, S. 43—85; 163—201. Also in a collected edition. Leipzig 1893.
- Dīwān sayyidnā Ḥassān ibn Tābit († 54 H., beg. 30. Aug. 683). Tunis 1281.
- Dīwān d'al-Aḥṭal, Texte arabe publié pour la première fois d'après le manuscrit de St. Pétersbourg et annoté par le P. A. Salhani S. J. Beyrouth 1891.
- Divan de Fērāzdaḳ († 110 H., beg. 16. April 728) récits de Mohammed ben-Habib d'après Ibn-el-Arabi publié sur le manuscrit de Sainte-Sophie de Constantinople avec une traduction française par R. Boucher. Paris 1870. 4<sup>o</sup>. (incomplete).
- Maḡmū' muštamil 'ala hams dawāwīn (an-Nābiḡa, 'Urwa, Ḥātim, 'Al-kama and Farazdaḳ) Cairo 1293 cf. *Z. der D. Morgenl. Gesellschaft* 31, 667 ff.
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- Dīwān al-Buḥturī († 190 H., beg. 27 Nov. 805). Constantinople 1300.
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6

PART II.

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PARADIGMS, CHRESTOMATHY

AND

GLOSSARY.



5. وَبَكَتِ الْمُنَوَّرَى أَمْ يَسِيبُونَ النَّقْطُ الشَّيْعُ قَشَرًا  
الطَّالِبِينَ مَقْضَى الدَّلُ الطَّحَنَ الصَّدِيقُ الْحَيَّةُ  
أَحْضَرُ الثَّرَاءُ الْقُتَاءَةُ الدَّهْيُ اللَّهُوُ الْمَصْلَى السَّيَّارَةُ  
اللَّهُ الْقَصَابَ الْإِيْلُ الْمُفْتَشُ التَّطْهِيرُ يَرْدُ \*

6. قَامَ الرَّسُولُ \* اِعْتَزَلَ الْفَرِيقُ \* فَاتَّبَعُوهُ وَلَا تَتَّبِعُوا  
السَّبِيلَ \* الضَّرْبُ \* اِشْهَدُ \* حَزْبُ اللَّهِ \* هُمُ الْغَالِبُونَ \*  
عَلَى السَّطْحِ \* عُمَرُ بْنُ الْخَرِثِ \* قَوْمٌ أَفْتَرَقُوا \* بِسْمِ  
الرَّحْمَنِ \* زَيْدٌ الطَّوِيلُ \* إِنْ أَنْقَضَى الْأَمْرُ \* لِلصَّبْرِ  
الْجَمِيلُ \* عُيُونًا أَنْبَسَتْ \* مَاتَتْ الصَّبِيَّةُ فِي الْبَيْتِ \*  
اِشْتَرَوْا الثَّيْرَانَ \* عَنِ الطُّوفَانِ \* عَيْنِي الْإِنْسَانِ \*  
الْإِفْتِرَاءُ \* لِلدَّالِيَةِ \*

7. مَلَأْنِ آخِرًا تَسَاءَلُوا سَائِقُ قَضَاؤُهُ آذَى أَقْرَبَاءَ آفَةٍ  
وَزَرَءَ أَعْدَائِهِ يَحْيُونَ \*

8. 9. الْعَالَمِينَ يُؤْمِنُ إِلَيْهِمْ كُلُّ مَادَّةٍ هُدَى رَحْمَةً وَدَعَا  
يُفْتَرَى نُجَى يَنْظُرُوا وَلِيَّةُ السَّمَوَاتِ الرَّحْمَنِ تَأْتِيهِمْ  
اتَّبَعْنِي اسْتَجَلِ الْمَلَائِكَةُ امْشِ تَحْمِلُهُ اِخْتَلَفُوا بَشَرُ  
أَمَدُكُمْ كَذَبُهُ يُوبِقُهُنَّ بَيْنَهُمْ مَسْقَطَةٌ يَشَاءُ \*

## B. EXERCISES ON THE ETYMOLOGY.

- 16-29. بَشَرَاجْتَدَبَ تَحَارَبَ أَحْزَنَ حَسُنَ تَمَرَّغَ غَضِبَ  
 اسْتَحْكَبَ اضْطَجَعَ انْطَلَقَ شَاهَدَ اخْضَرَ اِطْلَعَ عَمِلَ  
 اقْبَلَ تَنْصَرَ صَدَّقَ تَزَلَزَلَ اسْتُعِيدَ عُولِجَ طُحِنَ انْتَزَعَ  
 تُقِيلَ قُرَّبَ اُصْلِحَ تَقْوَصِرَ اضْطَرَبَ زُلْزَلَ \*
- 30-33. خَبِرْتُ خَتَمْنَا اخْرَجْتُ يَرْكَبُ احْسُنْ ارْتَعَدْتُمُ تَرَصَّعَ  
 ارْزُقْ يَرْجِعُونَ افْتَحَ حَمَلًا تَحْمِدُ احْتَفِظْ يَدْفَعَانِ ادْرِكُوا  
 تَسْتُرُ يَرْغَبُوا نَتَكَلَّمُ اقْعُدِي كَبُرْتُنَّ يَنْخَرِقُ اطْهَرْتُ  
 تَتَحَارَبُ لِقَبْتَا يَتَكَبَّرُ يُشَبِّهْنَ اخْتَبِرْتُ يَنْكَشِفُ -  
 تُقْسِمُ افْتَرَفُوا نَكَرَهُ تَسْتَخْرِجِينَ تَقَدَّمُوا نَاشَدْنَا  
 يُنْتَزِعُ اسْنَدُوا شَرِبْتُمْ تُسَلِّطِي امْتَنَعْنَا الْبَثُوا غَسَلْتُ  
 تُشْرِفُونَ تَفَاخَرُ يُفْتَكِحَنَّ يَسْتَنكِحُ نَتَفَقَّدُ اقْدَرْنَا  
 اَعْلَمَنَّ الْبِسُوا فَرَعْنَا تَعَرَّضُ يُسْنَدُوا اخْتَفَرُوا نَاكِحًا  
 رَدَدْنَا يَضُمُونَ احْبَبْتُ يَنْفَكُ صَبَّ نَرْتَدُّ شُدِّي خَرُوا  
 اسْتَتَبْتُ يُقَرِّرُ هَمَمْتُمُ تُزْفِينُ تَنْقَضُ جُرُوا يَعِزِّزْنَ اُجِبُوا  
 نُحِلُّ مَرُّ شُدِدَتْ نَسْتَقِفُّ تَصُدُّدُ \*

# PARADIGMATA.

## TABULA I.

### Suffixa et Praefixa in flexione verbi adhibita.

Persona	Numerus	Perfectum	Imperfectum
3. masc.	sing.		(يُ) يَ —
3. fem.	"	تَ —	(تُ) ذَ —
2. masc.	"	تَ —	(تُ) ذَ —
2. fem.	"	تَ —	(تُ) ذَ — يِنَ (يِ)
1.	"	تُ —	(أُ) أَ —
3. masc.	dual.	ا —	(يُ) يَ اَنَ (اِ)
3. fem.	"	ا —	(تُ) ذَ اَنَ (اِ)
2.	"	ا —	(تُ) ذَ اَنَ (اِ)
3. masc.	plur.	وا —	(يُ) يَ وَا (واِ)
3. fem.	"	نَ —	(يُ) يَ نَ
2. masc.	"	نَ —	(تُ) ذَ وَا (واِ)
2. fem.	"	نَ —	(تُ) ذَ نَ
1.	"	ا —	(تُ) ذَ —

## TABULA II.

*Quam  
abs.*

## Paradigma flexionis verbi sani stirpis I.

## Activum

Persona	Numerus	Perfectum	Imperfectum				Imperativus
			Indicativus	Subjunctivus	Apocopat.	Energ. I.	Energ. II
3. masc.	sing.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ
3. fem.	"	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلِي
2. masc.	"	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ
2. fem.	"	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِي
1.	"	قَتَلْتُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ



3. masc. dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	يَقْتُلَانِ	اَقْتُلَا
3. fem.	قَتَلَتَا	يَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	تَقْتُلَانِ	
2.	قَتَلْتُمَا	يَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	يَقْتُلَانِ	يَقْتُلَانِ	اَقْتُلُوا
3. masc. plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَا	يَقْتُلُونَ	
3. fem.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	اَقْتُلْنَ
2. masc.	قَتَلْتُمْ	يَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلْنَ	
2. fem.	قَتَلْتُنَّ	يَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	
1.	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	

TABULA III.  
**Paradigma flexionis**  
 Passivi I verbi sani

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Apocopat.
3. masc.	sing.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ
3. fem.	"	قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ
2. masc.	"	قُنِيَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ
2. fem.	"	قُنِيَ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي
1.	"	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ
3. masc.	dual.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا
3. fem.	"	قُتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
2.	"	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
3. masc.	plur.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا
3. fem.	"	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ
2. masc.	"	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا
2. fem.	"	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ
1.	"	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ

## TABULA IV.

## Paradigma stirpium verbi quadrilitteralis.

Stirps	Genus	Perfectum	Imperfectum	Imperativus	Participium	Infinitivus
I	Act.	قَطَرَ	يَقْطِرُ	قَطِرْ	مَقْطِرٌ	قِطَارٌ
I	Pass.	قُطِرَ	يُقْطَرُ		مَقْطَرٌ	
II	Act.	تَقَطَرَ	يَتَقَطَرُ	تَقَطِرْ	مَتَقَطِرٌ	تَقْطِيرٌ
II	Pass.	تُقْطَرُ	يَتَقْطَرُ		مَتَقْطَرٌ	

TABULA V.  
Paradigma stirpium verbi sani.

	I	II	III	IV	V
Perfectum Activi	قَتَلَ	قَتَلَ	قَاتَلَ	اَقْتَلَ	تَقَتَلَ
Imperfectum "	يَقْتُلُ	يَقْتُلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ
Imperativus "	اَقْتُلْ	قَتِّلْ	قَاتِلْ	اَقْتِلْ	تَقَتِّلْ
Participium "	قَاتِلٌ	مَقْتُلٌ	مُقَاتِلٌ	مُقْتَلٌ	مَتَقَتِّلٌ
Perfectum Passivi	قَتِلَ	قَتِلَ	قَوِّتِلَ	اَقْتِلَ	تَقَتِّلَ
Imperfectum "	يُقْتَلُ	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ
Participium "	مَقْتُولٌ	مَقْتُلٌ	مُقَاتَلٌ	مَقْتُلٌ	مَتَقَتِّلٌ
Infinitivus	قَتْلٌ	تَقْيِيلٌ	مُقَاتَلَةٌ vel قِتَالٌ	اِقْتَالٌ	تَقْتِيلٌ

	VI	VII	VIII	IX	X
Perfectum Activi	تَقَاتَلَ	اِنْقَتَلَ	اِقْتَتَلَ	اَقْتَلَ	اَسْتَقْتَلَ
Imperfectum "	يَتَقَاتَلُ	يُنْقَتَلُ	يَقْتَتِلُ	يَقْتُلُ	يَسْتَقْتِلُ
Imperativus "	تَقَاتَلْ	اِنْقَتِلْ	اِقْتِلْ	اَقْتِلْ	اَسْتَقْتِلْ
Participium "	مَتَقَاتِلٌ	مُنْقَتِلٌ	مَقْتَتِلٌ	مَقْتُلٌ	مَسْتَقْتِلٌ
Perfectum Passivi	تَقْوِتَلْ	اُنْقَتَلْ	اُقْتِلْ		اُسْتَقْتِلْ
Imperfectum "	يَتَقَاتَلُ	يُنْقَتَلُ	يَقْتَتِلُ		يَسْتَقْتِلُ
Participium "	مَتَقَاتِلٌ	مُنْقَتِلٌ	مَقْتَتِلٌ		مَسْتَقْتِلٌ
Infinitivus "	تَقَاتَلٌ	اِنْقَتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اَسْتَقْتَالٌ

TABULA VI.  
**Paradigma flexionis**  
 Activi I verbi mediae geminatae

Persona	Nume- rus	Perfec- tum	Imperfectum			Impera- tivus
			Indica- tivus	Subjunc- tivus	Apocopatus	
3. masc.	sing.	فَرَّ	يَفِرُّ	يَفِرُّ	يَفِرُّ يَفِرُّ	
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرُّ	تَفِرُّ تَفِرُّ	
2. masc.	"	فَرَرْتَ	تَفِرُّ	تَفِرُّ	تَفِرُّ تَفِرُّ	اِفِرِّ فِرِّ
2. fem.	"	فَرَرْتَ	تَفِرِينَ	تَفِرِي	تَفِرِي	فِرِي
1.	"	فَرَرْتُ	اَفِرُّ	اَفِرُّ	اَفِرُّ اَفِرُّ	
3. masc.	dual.	فَرَا	يَفِرَانِ	يَفِرَا	يَفِرَا	
3. fem.	"	فَرَّتَا	تَفِرَانِ	تَفِرَا	تَفِرَا	
2.	"	فَرَرْتُمَا	تَفِرَانِ	تَفِرَا	تَفِرَا	فِرَا
3. masc.	plur.	فَرُّوا	يَفِرُّونَ	يَفِرُّوا	يَفِرُّوا	
3. fem.	"	فَرَرْنَ	يَفِرْنَ	يَفِرْنَ	يَفِرْنَ	
2. masc.	"	فَرَرْتُمْ	تَفِرُّونَ	تَفِرُّوا	تَفِرُّوا	فِرُّوا
2. fem.	"	فَرَرْتُنَّ	تَفِرْنَ	تَفِرْنَ	تَفِرْنَ	اِفِرْنَ
1.	"	فَرَرْنَا	نَفِرُّ	نَفِرُّ	نَفِرُّ نَفِرُّ	

TABULA VII.  
**Paradigma flexionis**  
 Passivi I verbi mediae geminatae

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Apocopatus
3. masc.	sing.	فُرِّ	يُفَرِّ	يُفَرِّ	يُفَرِّ يَفَرِّ
3. fem.	"	فُرَّتْ	تُفَرِّ	تُفَرِّ	تُفَرِّ تَفَرِّ
2. masc.	"	فُرِّتَ	تُفَرِّ	تُفَرِّ	تُفَرِّ تَفَرِّ
2. fem.	"	فُرِّتِ	تُفَرِّينَ	تُفَرِّى	تُفَرِّى
1.	"	فُرِّتُ	أُفَرِّ	أُفَرِّ	أُفَرِّ أَفَرِّ
3. masc.	dual.	فُرَّا	يُفَرِّانِ	يُفَرَّا	يُفَرَّا
3. fem.	"	فُرَّتَا	تُفَرِّانِ	تُفَرَّا	تُفَرَّا
2.	"	فُرِّتُمَا	تُفَرِّانِ	تُفَرَّا	تُفَرَّا
3. masc.	plur.	فُرُّوا	يُفَرِّوْنَ	يُفَرُّوا	يُفَرُّوا
3. fem.	"	فُرِّرنَ	يُفَرِّرنَ	يُفَرِّرنَ	يُفَرِّرنَ
2. masc.	"	فُرِّرْتُمْ	تُفَرِّوْنَ	تُفَرُّوا	تُفَرُّوا
2. fem.	"	فُرِّرْتُنَّ	تُفَرِّرنَ	تُفَرِّرنَ	تُفَرِّرنَ
1.	"	فُرِّرْنَا	نُفَرِّ	نُفَرِّ	نُفَرِّ نَفَرِّ

## TABULA VIII

## Paradigma stirpium verbi mediae geminatae contractarum.

	I	III	IV	VI	VII	VIII	X
Perfectum Activi	فَرَّ	فَارَّ	افَرَّ	تَفَارَّ	اَفَرَّ	اَفْتَرَّ	اِسْتَفَرَّ
Imperfectum "	يَفِرُّ	يَفَارُّ	يَفِرُّ	يَتَفَارَّ	يَنْفِرُّ	يَقْتَرُّ	يَسْتَفِرُّ
Imperativus "	اَفِرْ	فَارَّ	اَفِرْ	تَفَارَّ	اَفِرْ	اَفْتَرَّ	اِسْتَفِرْ
Participium "	فَارٌّ	مَفَارٌّ	مَفِرٌّ	مَتَفَارٌّ	مَنْفِرٌّ	مَقْتَرٌّ	مَسْتَفِرٌّ
Perfectum Passivi	فُرِّ	فُورِّ	اِفِرَّ	تَفُورِّ	اَنْفِرَّ	اَقْتَرَّ	اُسْتَفِرَّ
Imperfectum "	يَفُرُّ	يَفَارُّ	يَفِرُّ	يَتَفَارُّ	يَنْفِرُّ	يَقْتَرُّ	يَسْتَفِرُّ
Participium "	مَفُورٌّ	مَفَارٌّ	مَفِرٌّ	مَتَفَارٌّ	مَنْفِرٌّ	مَقْتَرٌّ	مَسْتَفِرٌّ
Infinitivus "	فَرَّ	فَرَارٌ	اَفْرَارٌ	تَفَارٌّ	اِنْفِرَارٌ	اِقْتِرَارٌ	اِسْتِفْرَارٌ



## TABULA IX.

**Paradigma formarum selectarum flexionis  
verborum hamzatorum**

		Verbi pr. هـ	Verbi sec. هـ	verbi tert. هـ
I. Perf.	Act.	اَثَرَ	كَتَبَ لَامَ	قَرَأَ
Impf.	"	يَاثِرُ	يَكْتُبُ يَلَامُ	يَقْرَأُ
Imperat.	"	اِثْرِ	اِكْتُبِ اِلَامَ	اِقْرَأْ
Partic.	"	اَثِرٌ	لَاكُتِّمٌ	قَارِئٌ
Perf.	Pass.	اُثِرَ	لُئِمَ	قُرِئَ
Imperf.	"	يُوثِرُ	يُلَامُ	يُقْرَأُ
II. Imperf.	Act.	يُوثِرُ	يُلَتِّمُ	يُقَرِّئُ
Infin.	"	تَاثِيرٌ	تَلَتِّيمٌ	تَقَرِّئَةٌ
IV. Perf.	Act.	آثَرَ	آلَامَ	آقْرَأَ
Perf.	Pass.	أُوثِرَ	أُلَتِّمَ	أُقَرِّئَ
VIII. Perf.	Act.	(اِتَّخَذَ) اِيتَثَرَ	اِلْتَامَ	اِقْتَرَأَ
Imperf.	"	(يَتَّخِذُ) يَاتَثِرُ	يَلْتَتِّمُ	يَقْتَرِئُ
Perf.	Pass.	(اُتُّخِذَ) اُوتَثِرَ	اُلْتَتِّمَ	اُقْتَرِئَ
Imperf.	"	(يُتَّخِذُ) يُوتَثِرُ	يُلْتَتِّمُ	يُقْتَرِئُ

## TABULA X.

## Paradigma flexionis verborum

primae radicalis , et ی

	Verbi pr. , Imperf. i	Verbi pr. , Imperf. a	Verbi pr. , sani	Verbi pr. ی
I. Perf. Act.	وَصَلَ	وَدَعَ	وَسَخَ	يَسَرَ
Imperf. "	يَصِلُ	يَدَعُ	يُوسِخُ	يُيَسِرُ
Imperat. "	صِلْ	دَعْ	(أَوْسَنْ , اِجْلَدْ)	يَسِرْ
Imperf. Pass.	يُوصَلُ	يُودَعُ	يُوسَخُ	يُوسَرُ
Infinit.	صِلَّةٌ	دَعَةٌ , وَدَعٌ	وَسَخٌ	يَسَرٌ
IV. Perf. Act.	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَيَسَرَ
Imperf. "	يُوصِلُ	يُودِعُ	يُوسِخُ	يُيَسِرُ
Partic. "	مُوصِلٌ	مُودِعٌ	مُوسِخٌ	مُيَسِرٌ
Infinit.	إِصْصَالٌ	إِيدَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Perf. Act.	اتَّصَلَ	اتَّدَعَ	اتَّسَخَ	اتَّسَرَ
Imperf. "	يَتَّصِلُ	يَتَّدَعُ	يَتَّسِخُ	يَتَّسِرُ
Perf. Pass.	اتَّصِلَ	اتَّدِعَ	اتَّسِخَ	تَّسِرَ
X. Perf. Act.	اسْتَوْصَلَ	اسْتَوْدَعَ	اسْتَوْسَخَ	اسْتَيَسَرَ
Infinit.	اسْتِصْصَالٌ	اسْتِيدَاعٌ	اسْتِيسَاخٌ	اسْتِيسَارٌ

## TABULA XI.

## Paradigma flexionis

Activi I verbi mediae radicalis ,

Persona	Nume- rus	Perfec- tum	Imperfectum			Impera- tivus
			Indicati- vus	Subjunc- tivus	Apocopa- tus	
3. masc.	sing.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	
3. fem.	"	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	
2. masc.	"	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	قُلْ
2. fem.	"	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1.	"	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	
3. masc.	dual.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	
3. fem.	"	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	
2.	"	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	
3. fem.	"	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	
2. masc.	"	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُولُوا
2. fem.	"	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1.	"	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	

## TABULA XII.

## Paradigma flexionis

Activi I verbi mediae radicalis ع

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Apocopatus	
3. masc.	sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	
3. fem.	"	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	
2. masc.	"	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem.	"	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1.	"	سِرْتُ	أَسِيرُ <sup>٤</sup>	أَسِيرَ <sup>٤</sup>	أَسِرْ <sup>٤</sup>	
3. masc.	dual.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	
3. fem.	"	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	
2.	"	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc.	plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	
3. fem.	"	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	
2. masc.	"	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem.	"	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1.	"	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	

## TABULA XIII.

## Paradigma flexionis

Passivi I verbi mediae radicalis ي , vel ى

Persona	Nume- rus	Perfec- tum	Imperfectum		
			Indicativus	Subjunc- tivus	Apocopa- tus
3. masc.	sing.	قِيْلَ	يُقَالُ	يُقَالُ	يُقَلُّ
3. fem.	"	قِيلَتْ	تُقَالُ	تُقَالُ	تُقَلُّ
2. masc.	"	قِلْتَ	تُقَالُ	تُقَالُ	تُقَلُّ
2. fem.	"	قِلْتِ	تُقَالَيْنِ	تُقَالِي	تُقَالِي
1.	"	قِلْتُ	أُقَالُ	أُقَالُ	أُقَلُّ
3. masc.	dual.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا
3. fem.	"	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا
2.	"	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا
3. masc.	plur.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا
3. fem.	"	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ
2. masc.	"	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا
2. fem.	"	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ
1.	"	قِلْنَا	نُقَالُ	نُقَالُ	نُقَلُّ

## TABULA XIV.

## Paradigma stirpium verborum mediae, et irregularium.

	I	I	I	IV	VII	VIII	X
	Verb. med. فَعَلَ د	Verb. med. فَعِلَ د	Verb. med. فَعَلَ ي	Verb. med. فَعَلَ ي	Verb. med. فَعَلَ ي	Verb. med. فَعَلَ ي	Verb. med. فَعَلَ ي
Perfect. Act.	قَالَ	خَافَ	سَارَ	أَقَالَ	انْقَالَ	اِقْتَالَ	اسْتَقَالَ
(II. P. masc. S.	قُلْتُ	خَفْتُ	سَرْتُ	أَقَلْتُ	انْقَلْتُ	اِقْتَلْتُ	اسْتَقَلْتُ
Imperf. "	يَقُولُ	يَخَافُ	يَسِيرُ	يُقِيلُ	يَنْقَالُ	يَقْتَالُ	يَسْتَقِيلُ
Imperat. "	قُلْ	خَفْ	سِرْ	أَقِلْ	انْقَلْ	اِقْتَلْ	اسْتَقِلْ
Particip. "	قَائِلٌ	خَائِفٌ	سَائِرٌ	مُقِيلٌ	مَنْقَالٌ	مُقْتَالٌ	مُسْتَقِيلٌ
Perfect. Pass.	قِيلَ	خِيفَ	سِيرَ	أُقِيلَ	أُنْقِيلَ	أُقْتِيلَ	أُسْتَقِيلَ
Imperf. "	يُقَالُ	يُخَافُ	يُسَارُ	يُقَالُ	يُنْقَالُ	يُقْتَالُ	يُسْتَقَالُ
Particip. "	مَقُولٌ	مُخَوِّفٌ	مَسِيرٌ	مُقَالٌ	مُنْقَالٌ	مُقْتَالٌ	مُسْتَقَالٌ
Infinitivus	قَوْلٌ	خَوْفٌ	سَيْرٌ	إِقَالَةٌ	إِنْقِيَالٌ	إِقْتِيَالٌ	إِسْتِقَالَةٌ

## TABULA XV.

## Paradigma flexionis

Activi I verbi ultimae فَعَلَ

Persona	Numerus	Perfectum	Imperfectum			Imperativus
			Indicativus	Subjunctivus	Apocopatus	
3. masc. sing.		غَزَا	يَغْزُو	يَغْزُو	يَغْزُ	
3. fem.	"	غَزَتْ	تَغْزُو	تَغْزُو	تَغْزُ	
2. masc.	"	غَزَوْتَ	تَغْزُو	تَغْزُو	تَغْزُ	أَغْزُ
2. fem.	"	غَزَوْتِ	تَغْزَيْنَ	تَغْزِي	تَغْزِي	أَغْزِي
1.	"	غَزَوْتُ	أَغْزُو	أَغْزُو	أَغْزُ	
3. masc. dual.		غَزَا	يَغْزَوَانِ	يَغْزَوَا	يَغْزُوا	
3. fem.	"	غَزَتَا	تَغْزَوَانِ	تَغْزَوَا	تَغْزُوا	
2.	"	غَزَوْتُمَا	تَغْزَوَانِ	تَغْزَوَا	تَغْزُوا	أَغْزُوا
3. masc. plur.		غَزَوْا	يَغْزُونَ	يَغْزُوا	يَغْزُوا	
3. fem.	"	غَزَوْنَ	يَغْزُونَ	يَغْزُونَ	يَغْزُونَ	
2. masc.	"	غَزَوْتُمْ	تَغْزُونَ	تَغْزُوا	تَغْزُوا	أَغْزُوا
2. fem.	"	غَزَوْتُنَّ	تَغْزُونَ	تَغْزُونَ	تَغْزُونَ	أَغْزُونَ
1.	"	غَزَوْنَا	نَغْزُو	نَغْزُو	نَغْزُ	

## TABULA XVI.

## Paradigma flexionis

Activi I verbi ultimae فَعَلَ ي

Persona	Nume- rus	Perfec- tum	Imperfectum			Impera- tivus
			Indica- tivus	Subjunc- tivus	Apoco- patus	
3. masc.	sing.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	
3. fem.	"	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	
2. masc.	"	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	اِرْمِ
2. fem.	"	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	اِرْمِي
1.	"	رَمَيْتُ	اَرْمِي	اَرْمِي	اَرْمِ	
3. masc.	dual.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	
3. fem.	"	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	
2.	"	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اِرْمِيَا
3. masc.	plur.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	
3. fem.	"	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	
2. masc.	"	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	اِرْمُوا
2. fem.	"	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اِرْمِينَ
1.	"	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	



## TABULA XVII.

## Paradigma flexionis

Activi I verbi ultimae , vel فَعِلَ ى

Persona	Nume- rus	Perfec- tum	Imperfectum			Impera- tivus
			Indica- tivus	Subjunc- tivus	Apocopa- tus	
3. masc.	sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	
3. fem.	"	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	
2. masc.	"	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اِرْضَ
2. fem.	"	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اِرْضَى
1.	"	رَضَيْتُ	اَرْضَى	اَرْضَى	اَرْضَ	
3. masc.	dual.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	
3. fem.	"	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	
2.	"	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اِرْضَيَا
3. masc.	plur.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	
3. fem.	"	رَضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	
2. masc.	"	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اِرْضَوْا
2. fem.	"	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اِرْضَيْنَ
1.	"	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	

## TABULA XIX.

## Paradigma stirpium verborum ultimae, et ى

	I verbi ult. و فَعَلَ	I verbi ult. ى فَعَّلَ	I verbi ult. و فَعَّلَ ى	II verbi ult. و فَعَّلَ ى	III verbi ult. و فَعَّلَ ى	IV verbi ult. و فَعَّلَ ى
Perfectum Activi	غَرَا	رَمَى	رَضِيَ	قَضَى	قَاضَى	اَقْضَى
Imperfectum "	يَغْزُو	يَرْمِي	يَرْضَى	يُقْضَى	يُقَاضَى	يُقْضَى
Imperativus	اغْزُ	اِرمْ	اِرضْ	قَضِّ	قَاضِ	اَقْضِ
Participium	غَازٍ	رَامٍ	رَاضٍ	مُقَضِّ	مُقَاضٍ	مُقْضٍ
Perfectum Passivi	غُرِيَ	رُمِيَ	رُضِيَ	قُضِيَ	قُوضِيَ	اُقْضِيَ
Imperfectum "	يُغْرَى	يُرْمَى	يَرْضَى	يُقْضَى	يُقَاضَى	يُقْضَى
Participium	مُغْرٍ	مَرْمٍ	مَرَضٍ	مُقْضٍ	مُقَاضٍ	مُقْضٍ
Infinitivus	غَرْوٌ	رَمْيٌ	رَضًى	تَقْضِيَةٌ	قَضَاٌ vel مُقَاضَاةٌ	اَقْضَاٌ

	V verbi ult. , vel ی	VI verbi ult. , vel ی	VII verbi ult. , vel ی	VIII verbi ult. , vel ی	X verbi ult. , vel ی
Perfectum Activi	تَقَضَّى	تَقَاضَى	انْقَضَى	اِقْتَضَى	اِسْتَقْضَى
Imperfectum "	يَتَقَضَّى	يَتَقَاضَى	يَنْقَضَى	يَقْتَضَى	يَسْتَقْضَى
Imperativus "	تَقْضُ	تَقَاضُ	انْقُضْ	اِقْتَضِ	اِسْتَقْضِ
Participium "	مَتَقَضٍّ	مَتَقَاضٍ	مَنْقُضٍ	مَقْتَضٍ	مَسْتَقْضٍ
Perfectum Passivi	تَقْضِيَ	تَقَوْضَى	انْقَضِيَ	اِقْتَضِيَ	اِسْتَقْضِيَ
Imperfectum "	يَتَقْضَى	يَتَقَاضَى	يَنْقَضَى	يَقْتَضَى	يَسْتَقْضَى
Participium "	مَتَقْضٍ	مَتَقَاضٍ	مَنْقُضٍ	مَقْتَضٍ	مَسْتَقْضٍ
Infinitivus	تَقْضٍ	تَقَاضٍ	انْقِضَاءٌ	اِقْتِضَاءٌ	اِسْتِقْضَاءٌ

## TABULA XVIII.

## Paradigma flexionis

Passivi I verbi ultimae , vel ي

Persona	Numerus	Perfectum	Imperfectum		
			Indicativus	Subjunctivus	Apocopatus
3. masc.	sing.	قُضِيَ	يُقْضَى	يُقْضَى	يُقْضَ
3. fem.	"	قُضِيَتْ	تُقْضَى	تُقْضَى	تُقْضَ
2. masc.	"	قُضِيتَ	تُقْضَى	تُقْضَى	تُقْضَ
2. fem.	"	قُضِيتِ	تُقْضَيْنَ	تُقْضَى	تُقْضَيَّ
1.	"	قُضِيتُ	اُقْضَى	اُقْضَى	اُقْضَ
3. masc.	dual.	قُضِيَا	يُقْضَيَانِ	يُقْضَيَا	يُقْضَيَا
3. fem.	"	قُضِيَتَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
2.	"	قُضِيتُمَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
3. masc.	plur.	قُضُوا	يُقْضَوْنَ	يُقْضَوْا	يُقْضَوْا
3. fem.	"	قُضِينَ	يُقْضَيْنَ	يُقْضَيْنَ	يُقْضَيْنَ
2. masc.	"	قُضِيتُمْ	تُقْضَوْنَ	تُقْضَوْا	تُقْضَوْا
2. fem.	"	قُضِيتُنَّ	تُقْضَيْنَ	تُقْضَيْنَ	تُقْضَيْنَ
1.	"	قُضِينَا	نُقْضَى	نُقْضَى	نُقْضَ

## TABULA XX.

## Paradigma flexionis nominis

## a) generis masculini

## α) triptoti

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.	قَصَابٌ	الْقَصَابُ	قَصَابٌ
Gen.	قَصَابٍ	الْقَصَابِ	قَصَابٍ
Acc.	قَصَابًا	الْقَصَابَ	قَصَابَ
Dual. Nom.	قَصَابَانِ	الْقَصَابَانِ	قَصَابَا
Gen.-Acc.	قَصَابَيْنِ	الْقَصَابَيْنِ	قَصَابَيْ
Plur. Nom.	قَصَابُونَ	الْقَصَابُونَ	قَصَابُو
Gen.-Acc.	قَصَابِينَ	الْقَصَابِينَ	قَصَابِي

## β) diptoti

Sing. Nom.	آخِرٌ	الْآخِرُ	آخِرٌ
Gen.	آخِرٍ	الْآخِرِ	آخِرٍ
Acc.	آخَرَ	الْآخَرَ	آخَرَ
Dual. Nom.	آخِرَانِ	الْآخِرَانِ	آخِرَا
Gen. Acc.	آخِرَيْنِ	الْآخِرَيْنِ	آخِرَي

	indeterminati	determinati cum articulo	determinati in statu constructo
Plur. Nom.	آخِرُونَ	الْآخِرُونَ	آخِرُو
Gen. Acc.	آخِرِينَ	الْآخِرِينَ	آخِرِي

## TABULA XXI.

## b) generis feminini

## a) triptoti

Sing. Nom.	سَاعَةٌ	السَّاعَةُ	سَاعَةُ
Gen.	سَاعَةٍ	السَّاعَةِ	سَاعَةٍ
Acc.	سَاعَةً	السَّاعَةَ	سَاعَةً
Dual. Nom.	سَاعَتَانِ	السَّاعَتَانِ	سَاعَتَا
Gen.-Acc.	سَاعَتَيْنِ	السَّاعَتَيْنِ	سَاعَتَيْ
Plur. Nom.	سَاعَاتُ	السَّاعَاتُ	سَاعَاتُ
Gen.-Acc.	سَاعَاتٍ	السَّاعَاتِ	سَاعَاتٍ

## β) diptoti

Sing. Nom.	مَيَّةٌ	ceterum idem
Gen. Acc.	مَيَّةٍ	

## TABULA XXII.

a) generis masculini in — desinentis.

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.-Gen.	قَاضٍ	الْقَاضِي	قَاضِي
Acc.	قَاضِيًا	الْقَاضِيَّ	قَاضِيًا
Dual. Nom.	قَاضِيَانِ	الْقَاضِيَانِ	قَاضِيَا
Gen.-Acc.	قَاضِيَيْنِ	الْقَاضِيَيْنِ	قَاضِيَيْنِ
Plur. Nom.	قَاضُونَ	الْقَاضُونَ	قَاضُو
Gen.-Acc.	قَاضِينَ	الْقَاضِينَ	قَاضِي

b) nominis in اً, ـى desinentis.

α) triptoti

Sing. Nom.- Gen.-Acc. }	مُصْطَفًى	الْمُصْطَفَى	مُصْطَفًى
Dual. Nom.	مُصْطَفَيَانِ	الْمُصْطَفَيَانِ	مُصْطَفَيَا
Gen.-Acc.	مُصْطَفَيَيْنِ	الْمُصْطَفَيَيْنِ	مُصْطَفَيَيْنِ
Plur. Nom.	مُصْطَفَوْنَ	الْمُصْطَفَوْنَ	مُصْطَفَوْ
Gen.-Acc.	مُصْطَفَيْنِ	الْمُصْطَفَيْنِ	مُصْطَفًى

	indeterminati	determinati cum articulo	determinati in statu constructo
Sing. Nom.- Gen.-Acc. }	عَصَا	الْعَصَا	عَصَا
Dual. Nom.	عَصَوَانِ	الْعَصَوَانِ	عَصَوَا
	β) diptoti		
Sing. Nom.- Gen.-Acc. }	دُكْرَى	الدُّكْرَى	دُكْرَى
id.	دُنْيَا	الدُّنْيَا	دُنْيَا

## TABULA XXIII.

## Paradigma nominis cum suffixis.

a) nominis masc. in singulari positi قَصَابٌ; fem. جَارِيَةٌ.

cum suffixo 1. pers. sing.

جَارِيَتِي fem. قَصَابِي

"	"	2.	"	"	masc.	قَصَابُكَ
"	"	2.	"	"	fem.	قَصَابُكِ
"	"	3.	"	"	masc.	قَصَابُهُ (gen. قَصَابِهِ)
"	"	3.	"	"	fem.	قَصَابُهَا
"	"	2.	"	dualis		قَصَابُكُمَا
"	"	3.	"	"		قَصَابُهُمَا (gen. قَصَابِهِمَا)
"	"	1.	"	pluralis		قَصَابَنَا
"	"	2.	"	"	msc.	قَصَابُكُمْ
"	"	2.	"	"	fem.	قَصَابُكُنَّ
"	"	3.	"	"	msc.	قَصَابُهُمْ (gen. قَصَابِهِمْ)
"	"	3.	"	"	fem.	قَصَابُهُنَّ (gen. قَصَابِهِنَّ)



b) *nominis in duali positi.*

Nominativus cum suffixo 1.pers. sing.					قَصَّابَايَ
"	"	"	2.	"	msc. قَصَّابَاكَ etc.
Gen.-Acc.	"	"	1.	"	قَصَّابَيَّ
"	"	"	2.	"	msc. قَصَّابَيْكَ
"	"	"	3.	"	" قَصَّابَيْهِ
"	"	"	3.	"	fem. قَصَّابَيْهَا etc.

c) *nominis masculini in plurali positi.*

Nominativus cum suffixo 1. pers. sing.					قَصَّابِيَّ
"	"	"	2.	"	msc. قَصَّابُوكَ etc.
Gen.-Acc.	"	"	1.	"	قَصَّابِيَّ
"	"	"	2.	"	msc. قَصَّابَيْكَ
"	"	"	3.	"	msc. قَصَّابِيهِ
"	"	"	3.	"	fem. قَصَّابِيهَا etc.

d) *nominis feminini in plurali positi.*

Nom.-Gen.-Acc. cum suff. 1. pers. sing.					سَاعَاتِيَّ
Nominativus	"	"	2.	"	msc. سَاعَاتُكَ
"	"	"	3.	"	" سَاعَاتُهُ etc.
Gen.-Acc.	"	"	2.	"	" سَاعَاتِكَ
"	"	"	3.	"	" سَاعَاتِهَا etc.

## EXERCISES AND TEXTS.

### I.

#### A. EXERCISES IN READING.

1. الكتاب معرفة يقبضون نظلم ذ خيرة تهتدى جميع  
وصلنا فريق غالب ثمين اسكنوا رجز حطاط خلف  
بالغ هروبة شمس فرزدق بصل عام اضطربت قال  
يغلظ نحرث تفلح ماض تشبه سلوك طاف حجج باع ورش  
محسنات درج وظيفة شاه تقنص يلحقك صحابة
2. 3. قَتَلَ يُضْرَبُ دَاعٍ ظُهُورٌ نَوْمٌ يَكْلَبُ مِيزَانٍ صَلَوةٌ  
ضَيْعَةٌ شَوَاطِ كُبْرَى قِيَّةٌ رِضَى وَيَلَا مَشْرُوبٌ غِرَارَةٌ لَوْمًا  
يَشْتَبِهُونَ حُجَّاجًا مُسْتَدَاقٌ سُفْلَى بُلُغُوا مُحَضَّرَةً سَقَوْا  
حَذِيًّا مَخْتُومٌ تَزْدَلِجُ سَبِقُوا سَلِيمُنْ \*
4. إِبْلِيسُ تَأْلَفُونَ أَسَدًا مُؤْنٍ أَعْيَةً أَنْزَلَ إِمْصَاءً  
مَشْنُوءَةً ضَانٌ يُطَاطِي مِدَّةً هَنِيًا هُرَاقَةً مُؤْتَمَرٌ كَيْبٌ  
بَطُورٌ زَائِلٌ حَمْرَاءُ يَبْدَأُ مَلَأَنَّ يَحْيَى \*

يَأْكُلْ مُرُوا تُوْمِنِينَ فَتَخَذُ يَسْتَأْذِنُونَ تُوخَّرُ اَيْتَلَفْنَا 37-38

اَيْلَفَ اَكَلُوا بَوَسْنَا يَسْتَثِيرُ تَشَاءَ مَتَمَّ يَبْطِي بَطُوتِ  
اِبْدًا نُسْتَبْطُ تَنَبَّأْتُ اِمْتَلَأَنَّ تَخَطَّيْنَنِي نَبَّيْنَا يُطَاطِي \*

رَدُّوا يَوْسَنُ اَوْسَعَتْ تَصِفُ تَرْتُوا اُسْتُوِلِدَ تَتَعَدُّ 40.

تَتَوَاضَعُ يَصِلُوا تَفْدِينُ دَعُوا نَقِفُ يُوَكِّلُ تَوَجَّهَنَّ  
يُوجِبُ يَيَّاسُ اِسْتَيْقَظْنَا تُوَوِّظُ اِيْقِظْ تَرِدُ \*

جَزَتْ نَقُومُ اَشْرَنَا صِرَ طِرْتُمْ اَقِمَّ بَاعُوا تَسْتَعِينُ 41-44.

اِعْوَجَّتْ يَخْتَارُ يَمِيزُونَ مَتَّ خَيَّلَا كُنَّ يَبْعَنُ اَبِينُوا  
خِفْتُمَا اُخْتَرْنَا فَنَامَ يُرِيدَانِ تَزَوَّجَتْ اَطِيعُوا يَنْهَارُ  
اِنْهَارَتْ يَسْتَعِدُّ اَطَلَتْ غَيَّرْتُمْ يَتَصَايَحُوا نَمَّ لِمَنَا تَكُ  
خَافُوا اُسْتَعِينُ يَرِدُ جُدْنَا \*

يَمْشِي اَمْسَيْتُ خَدَوْنَا اَمَضَ لَقِيَتْ تَنَغَدَى عَمُوا 45-48.

تَنْتَهِيْنَ يُصَلُّونَ اَفْشَى اُقْتَنِيتُ تَنْجَوُ اِنْقَضَتْ بَكَيْتُ  
بَلَيْنَا تُبَلِّوْا يَكْفِيَانِ غَنَّ نَادَيْتُمْ يَنْبَغِي اِسْتَشْنِيْتُ  
تَعْفِيْنَ تُبْنَى اِشْتَرَوْا اِشْتَرَوْا اِشْتَرَوْا يَكْنُونُ يَتَنَحَّ  
اِرْمُوا اَدْرَيْتُ رَخُوتِ اِرْضَى نُسَمَّ نُوْدِيْتُ دَنَتْ \*

يَلِي تَوْفِيتَ نَطَوِي تَشَاءُ يَوْمُونَ اِتَّقَتْ جِنَا يَرُونَ 49.  
تَرِينَ اَرِ اَرَيْتَ نَجِي يَوَدُ \*

جَعَلَنَاهُ نَتَبْنَهَا تَرْمِيهِمْ اَجَبْنَاكُمْ يَبِيعُكَ حَرَكَتُوهُ 53.  
نَشْتَرِيهِ يَتْرُكُوكُمَا لِمْنِي يُجَبِّنَا يَفْتَحُهَا يُعَالِجُونَنِي مَنَعُونَ  
ظَلَمْنَاهُنَّ نَحَدِّثُكُنَّ يُنَادِيهِمَا \*

خَادِمٌ مُرْتَعِدٌ مُخْرَجٌ مُسْلَطٌ مَكْتُوبٌ مُخْتَضِرٌ مُتَحَارِبٌ 60-61.  
مُحَرِّكٌ مُجْتَمِعٌ ثَاكِدٌ مُتَّبَعٌ مُضْطَجِعٌ مُنَاكِحٌ عَمَلٌ مُفَاخِرَةٌ  
اِقْسَامٌ فَتَحٌ مُسْتَخْرَجٌ تَحْرِيمٌ تَحَارُبٌ اِلْتِصَاقٌ نُجُودٌ  
مُتَمَسِّكٌ اِظْهَارٌ تَكْدُمٌ نِكَاحٌ تَزْعُرُ اِنْكَشَافٌ اِسْتِقْبَالٌ  
مَعْمُولٌ تَقْرِيْبٌ مُتَفَقَّدٌ \*

سَمٌ اِنْفِكَاءٌ اَذَنٌ مُنْقَضٌ حَاجٌ اِسْتِثْبَابٌ حُبٌّ مُرْتَدٌ 67-71.  
مَرْفُوفٌ مُسْتَقَرٌّ اَعَزُّ اَكِلٌ مَأْمُورٌ اِيْمَانٌ مُتَّخِذٌ مُؤَخَّرٌ  
مَمْلُوءٌ قُرْآنٌ اِبْطَاءٌ مُمْتَلِيٌّ مُبْطَأٌ وَسَخٌ اِيْسَاعٌ مُتَعَدٌ  
صِفَةٌ اِسْتِيْلَادٌ مُوَجِبٌ مُوقِفٌ وَضَعٌ تَوْكِيدٌ بَيْعٌ خَوْفٌ  
مُقِيمٌ صَائِرٌ اِخْتِيَارٌ نَائِمٌ مُمَيِّزٌ مُشَارٌ تَصَايُحٌ اِطَاعَةٌ  
اِسْتِعَانَةٌ تَزْوُجٌ مُخَيَّلٌ مُنْهَارٌ مَيِّتٌ مُعْوَجٌ خَوْفٌ  
تَمْوِيْتٌ اِنْقِيَادٌ تَغْيِيْرٌ مُسْتَقِيْمٌ سَوْقٌ مَقَامٌ مَغِيْبٌ

مَشَى زَهْوً مَقْضَى مُمِسٍ إِقْنَنَاءَ مُفْشَى مُتَعَدٍّ غَانٍ  
 مُنَادَاةً تَنْحَ مُسْتَشْنَى مَدْعُوْ إِنْبَغَاءَ جَفَاءَ رَضَى غَنَى  
 مُعْطَى تَسْمِيَةً مُنْتَهَى بَقَاءَ مُضَى عَدُوْ \*

88. 89. سَيْوْفٌ أَدْيَانٌ رُّوْسٌ رِجَالٌ عُمَالٌ عَسَاكِرُ حُجَجٌ  
 أَسِيكَةٌ غَوَاشٍ حُجَجٌ أَبْيَاتٌ صُحُفٌ رُوسَاءُ أَرْجُلٌ أَغْنِيَاءُ  
 صُفْرٌ عَجَائِبُ عَبِيدُ عِبَادٌ صُورٌ بَوَاطِنُ مَلَابِسُ أَمَكِنَةٌ  
 رُعَاةٌ جُهْلٌ قَتْلَى رَعَايَا عَفَارِيْتُ أَقْرَبَاءُ آلِهَةٌ سَكَارَى  
 أَمْطَارٌ مَمَالِكُ نُسَخٌ نَجُومٌ نُوقٌ ذَيْرَانٌ أَيْتَامُ أَلْسُنُ  
 كَرَادِيْسُ أَقْوَالُ عَشَائِرُ سُودٌ سُودَانُ سُورُجٌ صَحَاحٌ  
 مَلَابِكَةٌ مَرَايَ عُمَى دَوَابٌ دَرَاهِمُ رِيَّاحٌ زَوَايَا سَوَاعِدُ  
 سَادَةٌ شُهُودٌ آثَارُ \*

## C. EXERCISES ON THE SYNTAX.

135-138. ضَرَبَ عَمَرُو غُلَامًا لَهُ<sup>1</sup> \* نَزَلَ الْمُؤْمِنُونَ عَلَى بَابِ  
 الدَّارِ \* أَجِدْ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامُهُ \* كَانَتْ<sup>2</sup>  
 النِّسَاءُ فِي الْجَاهِلِيَّةِ يُطْلَقْنَ الرِّجَالَ \* كَانَ عَبْدُ

<sup>1</sup> § 130.<sup>2</sup> § 99 c.

اللَّهُ عَاقِلًا مَاهِرًا<sup>1</sup> فِي الْعُلُومِ \* قَالَتْ<sup>2</sup> الْيَهُودُ وَالنَّصَارَى  
 نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ<sup>3</sup> \* وَلَى الْأَعْدَاءُ هَارِبِينَ<sup>4</sup> \*  
 كَانَ النَّبِيُّ يَعُودُ الْمَرِيضَ<sup>5</sup> وَيَتَّبِعُ الْجَنَائِزَ وَيَجَالِسُ  
 الْفُقَرَاءَ \* قَالَ قَائِلٌ<sup>6</sup> مِنْهُمْ<sup>7</sup> لَا تَقْتُلُوا<sup>8</sup> يُوسُفَ \*  
 تَمَرَّغَ مُوسَى بَيْنَ يَدَيِ اللَّهِ تَوَاضَعًا<sup>9</sup> لَهُ \* قَدْ جَعَلَ  
 اللَّهُ قُلُوبَهُمْ قَاسِيَةً<sup>10</sup> \* قَاتَلَهُمْ آبَنُ الْعَبَّاسِ<sup>11</sup> قِتَالًا  
 شَدِيدًا<sup>12</sup> \*

أَصْبَحَ<sup>13</sup> النَّاسُ مِنَ النَّادِمِينَ \* أَمَرَ اللَّهُ رَسُولَهُ  
 بِالْهَجْرَةِ وَفَرَضَ عَلَيْهِ جِهَادَ الْكُفَّارِ \* أُنْزِلَتْ التَّوْرَةُ  
 عَلَى مُوسَى عَلَيْهِ السَّلَامُ \* أَقَامَ مُحَمَّدٌ بِمَكَّةَ  
 ثَلَاثَ عَشْرَةَ سَنَةً<sup>14</sup> \* أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ  
 الرَّجِيمِ \* يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ<sup>15</sup> الْقِيَامَةِ وَيَطْوِي  
 السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ آيُنَ<sup>16</sup> مُلُوكِ  
 الْأَرْضِ \* اتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعَنَةً<sup>17</sup> \* كَانَ وَرَقَةُ  
 آبَنُ<sup>18</sup> نُوْفَلٍ قَدْ قَرَأَ<sup>19</sup> الْكُتُبَ وَطَلَبَ الْعِلْمَ وَرَغِبَ<sup>20</sup> عَنْ

1 § 110. 149. 2 § 136 c 2. 3 § 124. 4 § 113 b. 5 § 118 c. 6 § 137 d.

7 § 121 a. 8 § 101 b. 9 § 113 d. 10 § 108. 11 § 126. 12 § 109. 13 § 110.

14 § 92 b. 15 § 113 a. 16 § 141. 17 § 108. 18 § 6 f 2. 19 § 98 e f. 20 § 116.

عِبَادَةَ الْاَوْثَانِ وَبَشَرَ خَدِيجَةَ بِالنَّبِيِّ وَاَنَّهُ<sup>1</sup> نَبِيُّ  
هَذِهِ الْاُمَّةِ وَاَنَّهُ سَيُودِي<sup>2</sup> وَيَكْذِبُ \* التَّوَّاضِعُ سَلَّمَ  
الشَّرَفِ \*

139 ff.

الْعَبِيدُ ثَلَاثَةٌ عَبْدُ رَقٍّ<sup>3</sup> وَعَبْدُ شَهْوَةٍ وَعَبْدُ  
طَمَعٍ \* لَهُمْ مَغْفِرَةٌ وَاجْرٌ عَظِيمٌ \* لِكُلِّ شَيْءٍ رَأْسٌ  
وَرَأْسُ الْمَعْرُوفِ تَعْجِيلُهُ \* قُلُوبُ الْاَحْرَارِ قُبُورُ  
الْاَسْرَارِ \* السَّمِيعُ شَرِيكُ الْقَائِلِ فِي الشَّرِّ \* الْاَقَارِبُ  
هُمْ الْاَعْقَابُ \* التَّفَكُّرُ نُورٌ وَالْغَفْلَةُ ظُلْمَةٌ وَالْجَهَالَةُ  
ضَلَالَةٌ وَالْعِلْمُ حَيَاةٌ \* مِنْ عَلَامَةِ الْاَحْمَقِ الْجُلُوسُ  
فَوْقَ الْقَدْرِ وَالْحِجْيُ<sup>4</sup> فِي غَيْرِ الْوَقْتِ \* الْمُلُوكُ حُكَّامٌ  
عَلَى النَّاسِ وَالْعُلَمَاءُ حُكَّامٌ عَلَى الْمُلُوكِ \* اَحْسَنُ  
الْكُنُوزِ مَحَبَّةُ الْقُلُوبِ \* نَشَاطُ الْمَتَكَلِّمِ بِقَدْرِ اِقْبَالِ  
السَّمِيعِ \* قَالَ النَّبِيُّ الْفَخْرُ فِي الْاِسْلَامِ بِالتَّقْوَى \*  
الْعُدْرُ الْجَمِيلُ خَيْرٌ مِنَ الْمَطْلِ الطَّوِيلِ \* اِحْدَى  
مَوَاجِبِ الرَّحْمَةِ اِطْعَامُ الْاَخِ الْمُسْلِمِ الْجَائِعِ \* الْبِطْنَةُ  
تُذْهَبُ الْفِطْنَةُ \* حُسْنُ الْخُلُقِ زَمَامٌ مِنْ رَحْمَةٍ

<sup>1</sup> § 147 a, 148 b note.    <sup>2</sup> § 99 a, cf. note b.    <sup>3</sup> § 123.

لِلَّهِ تَعَالَى فِي أَنْفِ صَاحِبِهِ وَالزَّمَامِ بِيَدِ الْمَلِكِ  
 الْمَلِكِ يَجْرُهُ إِلَى الْخَيْرِ وَالْخَيْرُ يَجْرُهُ إِلَى الْجَنَّةِ \*  
 حُبُّ وَالْبُغْضُ يُتَوَارَثَانِ \* الصَّدِيقُ أَلَا لَوْ لَا يُبَاعُ  
 بِالْأَلُوفِ \* الْمُنَافِقُ يُعْطِيكَ لِسَانَهُ وَيَمْنَعُكَ قَلْبَهُ \*  
 147. إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ \* أَلَمْ تَرَ أَنَّ اللَّهَ  
 أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ  
 لَطِيفٌ خَبِيرٌ \* يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ  
 عَلَى الْقِتَالِ \* إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ \*  
 إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى الْمُتَكَبِّرِينَ \* إِنَّ اللَّهَ يُحِبُّ  
 الْمُحْسِنِينَ \* يَا اللَّهُ إِنَّكَ أَنْتَ لَعَلَّامُ الْغُيُوبِ \*  
 إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ \* إِنَّ اللَّهَ لَسَرِيعُ  
 الْحِسَابِ<sup>1</sup> \* إِنَّ الْمُنَافِقَ يُسَى كُذِّبَ يَوْمٍ فَلَا<sup>2</sup> يَعْتَدِرُ \*  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ \* إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي  
 الْأَبْصَارِ \* إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ \* جَلَسَ  
 الْأَسْكَندَرُ لِلنَّاسِ يَوْمًا فَلَمْ يَسْأَلْهُ أَحَدٌ حَاجَةً فَقَالَ  
 لِحُلَسَائِهِ إِنِّي لَا أَعُدُّ هَذَا الْيَوْمَ مِنْ أَيَّامِ مُلْكِي \*



قَالَ بُقْرَاطُ اسْتَهِينُوا بِالْمَوْتِ فَإِنَّ مَرَارَتَهُ فِي خَوْفِهِ \*  
 كُنْ فِي الدُّنْيَا كَأَنَّكَ عَابِرُ سَبِيلٍ وَعَدِّ نَفْسَكَ فِي  
 أَصْحَابِ الْقُبُورِ \* رَزَقَكُمُ اللَّهُ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ  
 تَشْكُرُونَ \*

تَمَامُ الْمَرْوَةِ خِدْمَةُ الرَّجُلِ ضَيْفُهُ<sup>1</sup> \* أَلْقُلُوبُ  
 أَوْعِيَّةٌ وَالشِّفَاهُ أَقْفَالُهَا وَالْأَلْسُنُ مَفَاتِيحُهَا فَلْيَحْفَظْ<sup>2</sup>  
 كُلُّ إِنْسَانٍ مِفْتَاحَ سِرِّهِ \* تَصَدَّقَ أَبُو الْأَسْوَدِ عَلَى  
 سَائِلٍ بِنَمْرَةٍ فَقَالَ<sup>3</sup> لَهُ جَعَلَ<sup>4</sup> اللَّهُ نَصِيبَكَ مِنَ الْجَنَّةِ  
 مِثْلَهَا \* لَا تُودِعْ سِرَّكَ إِلَى طَالِبِهِ فَالطَّالِبُ لِلْسِرِّ  
 مُدْبِعٌ \*

مَا نَحْنُ بِتَارِكِي<sup>5</sup> آلِهَتِنَا \* الْكُفَّارُ مَا هُمْ بِخَارِجِينَ  
 مِنَ النَّارِ \* مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ \* الظَّالِمُونَ  
 مَا لَهُمْ مِنْ وَلِيٍّ \* مَا مِنْ أَلْعَمَالِ شَيْءٌ أَحَبُّ إِلَيَّ  
 مِنْ ثَلَاثَةِ إِشْبَاعِ جَوْعَةِ الْمُسْلِمِ وَقَضَاءِ دَيْنِهِ وَتَنْفِيسِ  
 كُرْبَتِهِ \* لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ \* قَالَ مُعَاوِيَةُ

<sup>1</sup> § 131.<sup>2</sup> § 101 a note.<sup>3</sup> § 152.<sup>4</sup> § 98 d.<sup>5</sup> § 132.<sup>6</sup> § 144.<sup>7</sup> § 141.

كُلُّ النَّاسِ آفِدُرُ أَرْضِهِمْ إِلَّا<sup>1</sup> حَاسِدَ نِعْمَةٍ فَإِنَّهُ لَا  
يُرْضِيهِ إِلَّا زَوَالُهَا \* لَا يَتَكَبَّرُ إِلَّا كُدٌّ وَضِيعٌ وَلَا  
يَتَوَاضَعُ إِلَّا كُدٌّ رَفِيعٌ \* مَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا  
مُبَشِّرِينَ<sup>2</sup> وَمُنذِرِينَ \*

100. أَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنُ لِأَنْذِرَكُمْ بِهِ \* يَنْبَغِي  
لِلْإِنْسَانِ أَنْ يَجْتَنِبَ مُعَاشِرَةَ الْأَشْرَارِ وَيَتْرَكَ مُصَاحَبَةَ  
الْفُجَّارِ \* لَا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّىٰ يَحْفَظَ  
أَخَاهُ فِي ثَلَاثٍ فِي نَكَبَتِهِ وَغَيْبَتِهِ وَوَفَاتِهِ \* نَهَى  
رَسُولُ اللَّهِ أَنْ يَتَّبِعَ الرَّجُلُ بَصَرَهُ لُقْمَةَ أَخِيهِ \*  
إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ  
فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ  
الصَّلَاةِ \*

إِنَّ الْعَاقِلَ يَتَعِظُ بِالْآدَابِ وَالْبَهَائِمِ<sup>3</sup> لَا تَتَعِظُ  
إِلَّا بِالضَّرْبِ \* قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ  
قُلُوبُهُمْ \* أَوَامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا

1 § 151.

2 § 113b.

3 § 157.

فُحِّي وَهُمْ يَلْعَبُونَ \* سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ  
لَمْ تُنذِرْهُمْ \*

154 ff.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ هِيَ الدَّارُ الَّتِي كُنَّا  
نَسْكُنُهَا مِنْ قَبْلُ \* الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا \* قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ  
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ \*  
قَاتَلَ جَيْشُ الْمُسْلِمِينَ الْأَعْدَاءَ حَتَّى أَنْهَزُوا \*  
مَثَلُ الْمَلِكِ الَّذِي يُعَمِّرُ خَزَائِنَهُ بِأَمْوَالِ الرِّعَايَا  
كَمَثَلِ الَّذِي يُطَيِّنُ سَطْحَ بَيْتِهِ بِالتُّرَابِ الَّذِي  
يَقْتُلُهُ مِنْ أَسَاسِهِ \* قِيلَ لَا يُحِبُّكَ مَنْ يُحِبُّ  
عَدُوَّكَ \* لَا تَسْتَخْفِرِ الرَّأْيَ الْجَلِيلَ يَأْتِيكَ بِهِ  
الرَّجُلُ الْخَفِيرُ فَإِنَّ الدُّرَّةَ الْفَائِقَةَ لَا تُسْتَهَانُ لِهُوَ  
غَائِصُهَا \* كَذَّبَ الْقَوْمُ نُوحًا فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ  
فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا \* الصَّاحِبُ  
رُقْعَةً فِي الثَّوبِ فَلْيَنْظُرِ الْإِنْسَانُ بِمَ يَرْفَعُ ثَوْبَهُ \*  
أَدْنَى أَخْلَاقِ الشَّرِيفِ كِتْمَانُ السِّرِّ وَأَعْلَى أَخْلَاقِهِ

نَسِيَانٍ مَا أُسِرَ إِلَيْهِ \* مَا نَدِمْتُ عَلَى مَا لَمْ أَكُلْ  
 مَرَّةً وَنَدِمْتُ عَلَى مَا قُلْتُ مِرَارًا \* سَوْفَ يُنَبِّئُهُمُ  
 اللَّهُ بِمَا كَانُوا يَصْنَعُونَ \* قِيلَ لِرَاهِبٍ مِنْ أَيْنَ  
 تَأْكُلُ فَأَشَارَ إِلَى فِيهِ وَقَالَ الَّذِي خَلَقَ هَذِهِ الرَّحَى  
 يَأْتِيهَا بِالطَّحِينِ \* الْمَكْبَةُ شَجَرَةٌ أَصْلُهَا الزَّيْتَارَةُ \*

158 ff. لَا تَسْتَقِلَّ عَدُوًّا وَاحِدًا وَلَا تَسْتَكْثِرَ أَلْفَ صَدِيقٍ  
 وَلَا تَسْتَبْدِلْ بِأَخٍ قَدِيمٍ أَخًا مُسْتَحْدَثًا مَا آسْتَقَامَ  
 لَكَ \* إِحْبَبِ النَّاسَ كَمَا تَحْبِبُ النَّارَ خُذْ مِنْ  
 مَنَفْعَتِهَا وَاحْذَرْ أَنْ تُحْرِقَكَ \* قَالَ الْإِسْكَندَرُ أَتَنَفَعْتُ  
 بِأَعْدَائِي أَكْثَرَ مِمَّا أَتَنَفَعْتُ بِأَصْدِقَائِي \* لَقَدْ  
 كَذَبْتَ رُسُلَ مَنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَأَوْدُوا  
 وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ \*

قَالَ عَلِيُّ آلِ الرَّزْقِ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَرِزْقٌ يَطْلُبُكَ  
 فَإِنْ لَمْ تَأْتِهِ أَتَاكَ \* سِرُّكَ أَسِيرُكَ فَإِذَا تَكَلَّمْتَ بِهِ  
 صِرْتَ أَسِيرَهُ \* الْكَلَامُ كَالدَّوَاءِ إِنْ أَخْلَلَتْ مِنْهُ نَفْعَ  
 وَإِنْ أَكْثَرْتَ مِنْهُ قَتَلَ \* نَظَرَ الْإِسْكَندَرُ إِلَى شَيْخٍ

خَضِيبٌ فَقَالَ لَهُ إِنَّ كُنْتَ خَضَبْتَ الشَّيْبَ فَكَيْفَ  
 تَصْبُغُ آثَارَ الْكِبَرِ \* لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنْ  
 الْمَعْرُوفِ سِتٌّ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيَنْصَحُ لَهُ  
 إِذَا غَابَ عَنْهُ وَيَعُودُهُ إِذَا مَرَضَ وَيُشَيِّعُ جِنَازَتَهُ  
 إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُشِمَّتُهُ إِذَا عَطَسَ \*  
 قَالَ الرَّسُولُ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا  
 شَرَبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ  
 وَيَشْرَبُ بِشِمَالِهِ \* لِكُلِّ مَقَامٍ مَقَالٌ وَخَيْرُ الْقَوْلِ  
 مَا وَافَقَ الْحَالَ \* قَالَ النَّبِيُّ إِذَا فُتِمْتُمْ إِلَى الصَّلَاةِ  
 فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا  
 بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ \* الْكَلِمَةُ إِذَا  
 خَرَجَتْ مِنَ الْقَلْبِ وَقَعَتْ فِي الْقَلْبِ وَإِذَا خَرَجَتْ  
 مِنَ اللِّسَانِ لَمْ تُجَاوِزِ الْآذَانَ \* مَنْ قَتَلَ نَفْسًا  
 بَغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ  
 جَمِيعًا \* إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلِ اللَّهُمَّ  
 افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلِ اللَّهُمَّ  
 إِنِّي أَسْأَلُكَ فَضْلَكَ \* إِذَا دَخَلَ رَمْضَانُ فَتَحَتْ

أَبْوَابَ السَّمَاءِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسَلِّسَتْ  
 الشَّيَاطِينُ \* تَبَاعَدُوا فِي الدَّارِ تَقَارَبُوا فِي الْمَوَدَّةِ \*  
 إِرْحَمُوا تُرْحَمُوا وَآغْفِرُوا يُغْفَرَ لَكُمْ \*

إِذَا قَرَّبَكَ السُّلْطَانُ فَكُنْ مِنْهُ عَلَى حَذَرٍ وَأَحْذَرِ  
 انْقِلَابَهُ عَلَيْكَ وَكَلِمَهُ بِمَا يَشْتَهِي وَلَا يَحْمِلَنَّكَ لُطْفُهُ  
 بِكَ عَلَى أَنْ تَدْخُلَ بَيْنَهُ وَبَيْنَ أَهْلِهِ وَحَشَمِهِ \*  
 مَثَلُ الْمُسْلِمِينَ فِي تَرَاحُمِهِمْ وَتَوَادِدِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ  
 الْجَسَدِ إِذَا أَشْتَكَى عَضْوٌ مِنْهُ قَدَاعَى لَهُ سَائِرُ الْجَسَدِ  
 بِالْحُمَى وَالسَّهَرِ \* إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ لِمَنْ أَطَاعَهُ  
 وَلَوْ كَانَ عَبْدًا حَبَشِيًّا وَخَلَقَ النَّارَ لِمَنْ عَصَاهُ وَلَوْ  
 كَانَ حُرًّا قُرَشِيًّا \* قَالَ النَّبِيُّ لَا تَرْفَعُونِي فَوْقَ قَدْرِي  
 فَتَقُولُوا فِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ فَإِنَّ اللَّهَ  
 عَزَّ وَجَلَّ اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي رَسُولًا \*  
 قِيلَ لِرَجُلٍ بِمِ سَادَتِكُمْ الْأَحْنَفُ فَوَاللَّهِ مَا كَانَ بِأَكْبَرِكُمْ  
 سِنًا وَلَا بِأَكْثَرِكُمْ مَالًا فَقَالَ بِقُوَّةِ سُلْطَانِهِ عَلَى  
 لِسَانِهِ \* لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي كُلُّكُمْ  
 عِبِيدُ اللَّهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ وَلَكِنْ لِيُبْقَلَ

غَلَامِي وَجَارِيَّتِي وَفَتَايَ وَفَتَاتِي \* مَنِ حَسَنَ  
 خُلُقُهُ طَابَتْ عَيْشَتُهُ وَدَامَتْ سَلَامَتُهُ وَتَأَكَّدَتْ فِي  
 النَّفُوسِ مَحَبَّتُهُ وَمَنْ سَاءَ خُلُقُهُ تَنَكَّدَتْ عَيْشَتُهُ  
 وَدَامَتْ بَغْضَتُهُ وَنَفَرَتِ النَّفُوسُ مِنْهُ \* لَمَّا فَرَعَ نُوحٌ  
 مِنْ بَنَاءِ السَّفِينَةِ دَعَا النَّاسَ إِلَى الرُّكُوبِ فِيهَا  
 وَأَعْلَمَهُمْ أَنَّ اللَّهَ بَاعِثُ الطُّوفَانِ عَلَى الْأَرْضِ  
 كُلِّهَا حَتَّى يُطَهِّرَهَا مِنْ أَهْلِ الْإِعْصَايِ فَلَمْ يُجِبْهُ  
 أَحَدٌ مِنْهُمْ \* قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ  
 السَّلَامُ كَمْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ مَسِيرَةُ يَوْمٍ  
 لِلشَّمْسِ قِيلَ لَهُ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ  
 مَسِيرَةُ سَاعَةٍ لِدَعْوَةٍ مُسْتَجَابَةٍ \* قِيلَ لِبَعْضِ  
 الْكُرمَاءِ كَيْفَ أَكْتَسَبْتَ مَكَارِمَ الْأَخْلَاقِ وَالتَّوَادُّعِ  
 مَعَ الْأَضْيَافِ فَقَالَ كَانَتْ الْأَسْفَارُ تُخَوِّجُنِي إِلَى أَنْ  
 أَفِدَّ عَلَى النَّاسِ فَمَا اسْتَحْسَنْتُ مِنْ أَخْلَاقِهِمْ اتَّبَعْتُهُ  
 وَمَا اسْتَقْبَحْتُهُ اجْتَنَبْتُهُ \* حَضَرَ أَعْرَابِيٌّ عَلَى مَائِدَةٍ  
 بَعْضُ الْخُلَفَاءِ فَقَدَّمَ جَدِي مَشْوًى فَجَعَلَ الْأَعْرَابِيُّ  
 يُسْرِعُ فِي أَكْلِهِ مِنْهُ فَقَالَ لَهُ الْخَلِيفَةُ تَأْكُلُهُ بِحَرْدٍ

كَأَنَّ أُمَّهُ نَطَحَتْكَ فَقَالَ أَرَأَيْكَ تُشْفِقُ عَلَيْهِ كَانَ أُمُّهُ  
أَرْضَعَتْكَ \*

كَانَ مِنْ سُنَنِ الْعَرَبِ نِكَاحُ أَلْمَقَاتِ وَهُوَ أَنَّ  
الرَّجُلَ إِذَا مَاتَ قَامَ وَلَدُهُ الْأَكْبَرُ فَالْقَى ثَوْبَهُ عَلَى  
أُمِّهِ فَوَرِثَ نِكَاحَهَا فَإِنْ لَمْ يَكُنْ لَهُ بِهَا  
حَاجَةٌ زَوَّجَهَا لِبَعْضِ إِخْوَتِهِ بِمَهْرٍ جَدِيدٍ فَكَانُوا  
يَرِثُونَ النِّكَاحَ كَمَا يَرِثُونَ أَلْمَالَ \* كَانَ عَبْدُ اللَّهِ  
أَبْنُ مَرْزُوقٍ مِنْ نُدَمَاءِ الْمُهَدِّيِّ فَسَكِرَ يَوْمًا فَفَاتَتْهُ  
الصَّلَاةُ فَجَاءَتْهُ جَارِيَةٌ لَهُ بِحِمْرَةٍ فَوَضَعَتْهَا عَلَى رِجْلِهِ  
فَانتَبَهَ مَدْعُورًا فَقَالَتْ لَهُ إِذَا لَمْ تَصْبِرْ عَلَى نَارِ  
الدُّنْيَا فَكَيْفَ تَصْبِرُ عَلَى نَارِ الْآخِرَةِ \* دَخَلَ عَامِلٌ  
لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَوَجَدَهُ مُسْتَلْقِيًا  
عَلَى ظَهْرِهِ وَصَبْيَانُهُ يَلْعَبُونَ عَلَى بَطْنِهِ فَأَنْكَرَ ذَلِكَ  
عَلَيْهِ فَقَالَ لَهُ عُمَرُ كَيْفَ أَنْتَ مَعَ أَهْلِكَ قَالَ إِذَا  
دَخَلْتُ سَكَتَ النَّاطِقُ فَقَالَ لَهُ أَعْتَرِلُ فَإِنَّكَ لَا  
تُرْفِقُ بِأَهْلِكَ وَوَلَدِكَ فَكَيْفَ تُرْفِقُ بِأُمِّهِ مُحَمَّدٍ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ \*



قَالَ بَعْضُ الْمَلُوكِ لِبَعْضٍ وَزَرَائِيهِ وَأَرَادَ حِثَّتَهُ مَا  
 خَيْرُ مَا يُرْزَقُهُ الْعَبْدُ قَالَ عَقْدٌ يَعِيشُ بِهِ قَالَ فَإِنْ  
 عَدِمَهُ قَالَ فَادَّبٌ يَتَحَكَّلَى بِهِ قَالَ فَإِنْ عَدِمَهُ قَالَ  
 فَمَالٌ يَسْتُرُهُ قَالَ فَإِنْ عَدِمَهُ قَالَ فَصَاعِقَةٌ تَحْرِقُهُ  
 فَتَرِيحُ مِنْهُ الْعِبَادَ وَالْبِلَادَ \*

نَزَلَ رَجُلٌ بِصَوْمَعَةٍ رَاهِبٍ فَقَدَّمَ إِلَيْهِ الرَّاهِبُ أَرْبَعَةَ  
 أَرْغِفَةٍ وَذَهَبَ لِيُخْضِرَ إِلَيْهِ الْعَدَسَ فَحَمَلَهُ وَجَاءَ  
 فَوَجَدَهُ قَدْ أَكَلَ الْخُبْزَ فَذَهَبَ فَاتَى بِخُبْزٍ فَوَجَدَهُ قَدْ  
 أَكَلَ الْعَدَسَ فَفَعَلَ مَعَهُ ذَلِكَ عَشْرَ مَرَّاتٍ فَسَأَلَهُ  
 الرَّاهِبُ أَيْنَ مَقْصِدُهُ قَالَ إِلَى الْأَرْدَنِ قَالَ لِمَاذَا قَالَ  
 بَلَّغْنِي أَنَّ بِهَا طَبِيبًا حَادِقًا أَسْأَلُهُ عَمَّا يُصْلِحُ  
 مَعِدَتِي فَإِنِّي قَلِيلُ الشَّهْوَةِ لِلطَّعَامِ فَقَالَ لَهُ الرَّاهِبُ  
 إِنَّ لِي إِلَيْكَ حَاجَةً قَالَ وَمَا هِيَ قَالَ إِذَا ذَهَبْتَ  
 وَأَصْلَحَتْ مَعِدَتُكَ فَلَا تَجْعَلَ رُجُوعَكَ عَلَيَّ \*

## II.

## ARABIC PROSE EXTRACTS.

زَعَمُوا أَنَّ مَلِكًا يُقَالُ لَهُ آلْهَدَهَادُ خَرَجَ لِلصَّيْدِ  
 فِي جَمَاعَةٍ مِنْ خَدَمِهِ وَخَاصَّتِهِ فَرَأَى غَزَالًا يَطْرُدُهُ  
 ذِئْبٌ وَقَدْ أَضَافَهُ إِلَى ضَيْقٍ لَيْسَ لِلْغَزَالِ مِنْهُ مَخْلَصٌ  
 فَحَمَلَ آلْهَدَهَادُ عَلَى الذِّئْبِ حَتَّى طَرَدَهُ عَنِ الْغَزَالِ  
 وَخَلَّصَ الْغَزَالُ مِنْهُ فَسَارَ فِي أَثَرِ الْغَزَالِ وَانْقَطَعَ عَنْهُ  
 أَصْحَابُهُ فَبَيَّنَا هُوَ كَذَلِكَ إِذْ ظَهَرَتْ لَهُ مَدِينَةٌ عَظِيمَةٌ  
 فِيهَا مِنْ كُلِّ شَيْءٍ مِنَ الشَّاءِ وَالنَّعِيمِ وَالنَّخْلِ  
 وَالزَّرْعِ وَأَنْوَاعِ الْفَوَاكِهِ فَوَقَفَ دُونَهَا مُتَعَجِّبًا مِمَّا  
 ظَهَرَ لَهُ إِذْ أَقْبَلَ رَجُلٌ مِنْ أَهْلِ تِلْكَ الْمَدِينَةِ الَّتِي  
 ظَهَرَتْ لَهُ فَسَلَّمَ وَرَحَّبَ بِهِ ثُمَّ قَالَ لَهُ أَيُّهَا الْمَلِكُ  
 إِنِّي أَرَاكَ مُتَعَجِّبًا مِمَّا ظَهَرَ لَكَ فِي يَوْمِكَ هَذَا فَقَالَ  
 لَهُ آلْهَدَهَادُ إِنِّي لَكَمَا قُلْتَ فَمَا هَذِهِ الْمَدِينَةُ وَمَنْ  
 سَاكِنُهَا فَقَالَ هَذِهِ مَدِينَةُ مَارِبَ وَسُكَّانُهَا حَتَّى مِنْ  
 الْجِنِّ وَأَنَا مَلِكُهُمْ وَصَاحِبُ أَمْرِهِمْ فَهُوَ مَعَهُ فِي هَذَا  
 الْكَلَامِ إِذْ مَرَّتْ بِهِمَا أَمْرَاءٌ لَمْ يَرَ الْرَّائُونَ أَحْسَنَ

مِنْهَا وَجْهًا وَلَا أَكْمَلَ مِنْهَا خَلْقًا وَلَا أَظْهَرَ مِنْهَا  
 صَبَاحَةً وَلَا أَطْيَبَ رَائِحَةً فَأَنْتَنَ بِهَا آلَهِدَهَا وَعَلِمَ  
 مَلِكُ الْجِنِّ أَنَّهُ قَدْ هَوِيَهَا وَشَغِفَ بِهَا فَقَالَ إِنْ كُنْتَ  
 قَدْ هَوَيْتَهَا فَهِيَ أَبْنَتِي فَأَنَا أَرْوِّجُكَهَا فَجَازَاهُ آلَهِدَهَا  
 خَيْرًا فَقَالَ لَهُ الْجِنِّي هَذَا عَرَفْتَهَا قَالَ آلَهِدَهَا مَا  
 رَأَيْتُهَا قَبْلَ يَوْمِي هَذَا قَالَ الْجِنِّي هِيَ الْغَزَالُ الَّتِي  
 خَلَّصْتَهَا مِنَ الدُّبِّ وَلَا نُكَافِئُكَ عَلَى جَمِيلٍ فِعْلِكَ  
 أَبَدًا بِأَحْسَنَ مِنْ أَنْ تُحِبُّوكَ بِهَا فَتَأْهَبَ لِدُخُولِكَ  
 عَلَيْهَا فَإِنِّي قَدْ زَوَّجْتُكَهَا بِشَهَادَةِ اللَّهِ تَعَالَى وَشَهَادَةِ  
 مَلَائِكَتِهِ فَإِذَا أَرَدْتَ ذَلِكَ فَأَقْدِمُ إِلَيْنَا بِخَاصَّةٍ أَهْلَ  
 بَيْتِكَ وَمُلُوكِ قَوْمِكَ لِيَشْهَدُوا مَلَائِكَةً وَيَحْضُرُوا وَلِيَبْتَهَا  
 وَمِيْعَادُكَ الشَّهْرُ الدَّاخِلُ فَأَنْصَرَفَ آلَهِدَهَا عَلَى  
 الْيَمِيعَةِ وَغَابَتِ الْمَدِينَةُ عَنْهُ فَإِذَا أَصْحَابُهُ حَوْلَهُ  
 يَدُورُونَ لَهُ فَقَالُوا أَيْنَ كُنْتَ فَخُنْ فِي طَلَبِكَ مِنْذُ  
 فَارَقْتَنَا وَلَمْ نَتْرُكْ شَيْئًا مِنْ هَذِهِ الْفَلَوَاتِ إِلَّا طَلَبْنَاكَ  
 فِيهِ فَرَعَمُوا أَنَّ آلَهِدَهَا خَرَجَ عَلَى الْيَمِيعَةِ إِلَى  
 أَصْهَارِهِ مِنَ الْجِنِّ فِي خَاصَّةٍ قَوْمِهِ وَخَدَمِهِ حَتَّى وَافَقَهُ

فَوَجَدُوا قَصْرًا بَنَاهُ لَهُ الْجِنُّ فِي فَلَاحٍ مِنَ الْأَرْضِ كَحُفُونًا  
 بِالنَّخْلِ وَالْأَعْنَابِ وَالْوَانِ الزَّرْعِ وَأَنْوَاعِ الْفَوَاكِحِ تَخْتَرِقُ  
 فِيهَا أَلْيَمَاهُ الْجَارِيَةُ فَتَعْجَبُ الْقَوْمُ مِنْ ذَلِكَ تَعْجَبًا  
 شَدِيدًا وَرَأَوْا مَلِكًا عَظِيمًا فَنَزَلُوا فِي الْقَصْرِ مَعَهُ عَلَى  
 فُرُشٍ لَمْ يَرَوْا مِثْلَهَا وَقَرَّبَتْ لَهُمْ مَوَائِدُ عَلَيْهَا مِنْ  
 طَيِّبَاتِ الْمَأْكُولِ وَالْوَانِيهَا الَّتِي لَمْ يَأْكُلُوا قَطُّ أَطْيَبَ  
 مِنْهَا طَعَامًا وَلَا أَزْكَى مِنْهَا رَائِحَةً وَشَرَبُوا مِنَ الشَّرَابِ  
 مَا لَمْ يَشْرَبُوا قَطُّ أَلَدَّ وَلَا أَحَفَّ مِنْهُ فَمَكثُوا مَعَهُ  
 ثَلَاثَةَ أَيَّامٍ بَلِيَالِيهَا فِي ذَلِكَ وَزَفَّتْ إِلَى الْهَدَهَادِ  
 أَمْرَاتُهُ بِنْتُ مَلِكِ الْجِنِّ وَأَذِنَ الْهَدَهَادُ لِبَنِي عَمِّهِ  
 وَخَاصَّتِهِ وَعَشِيرَتِهِ بِالْإِنْصِرَافِ إِلَى مَوَاضِعِهِمْ وَصَارَ  
 ذَلِكَ الْقَصْرُ دَارَ مَمْلَكَتِهِ فَرَعَمُوا أَنَّهُ مَكَثَ زَمَانًا مَعَ  
 أَمْرَاتِهِ وَأَوْلَدَهَا بِلْقَيْسَ \*

أَجْمَعَتْ قُرَيْشٌ عَلَى قَتْلِ رَسُولِ اللَّهِ وَقَالُوا لَيْسَ  
 لَهُ الْيَوْمَ أَحَدٌ يَنْصُرُهُ وَقَدْ مَاتَ أَبُو طَالِبٍ فَاجْتَمَعُوا  
 جَبِيعًا أَنْ يَأْتُوا مِنْ كُلِّ قَبِيلَةٍ بَغْلَامٍ نَهْدٍ فَيَجْتَمِعُوا  
 عَلَيْهِ فَيَضْرِبُوهُ بِأَسْيَافِهِمْ ضَرْبَةً رَجُلٍ وَاحِدٍ فَلَا يَكُونُ

لِبَنِي هَاشِمٍ قُوَّةً بِمُعَادَاةِ جَمِيعِ قُرَيْشٍ فَبَلَغَ رَسُولُ اللَّهِ  
 ذَلِكَ وَلَمَّا اخْتَلَطَ الظَّلَامُ خَرَجَ وَمَعَهُ أَبُو بَكْرٍ وَخَلَفَ  
 عَلِيًّا عَلَى فِرَاشِهِ لِرَدِّ الْوَدَائِعِ الَّتِي كَانَتْ عِنْدَهُ وَصَارَ  
 إِلَى الْغَارِ الَّذِي كَانَ يَتَكَنَّتُ فِيهِ قَبْلَ النَّبُوءَةِ فَكَمِنَ  
 فِيهِ وَآتَتْ قُرَيْشٌ فِرَاشَهُ فَوَجَدُوا عَلِيًّا فَقَالُوا آيْنَ آبَنُ  
 عَمِّكَ قَالَ قُلْتُمْ لَهُ أَخْرُجْ عَنَّا فَخَرَجَ عَنْكُمْ فَطَلَبُوا  
 الْأَثَرَ فَلَمْ يَقَعُوا عَلَيْهِ وَأَعْمَى اللَّهُ عَلَيْهِمُ الْمَوَاضِعَ  
 فَوَقَفُوا عَلَى بَابِ الْغَارِ وَقَدْ عَشَّشَتْ عَلَيْهِ حَمَامَةٌ  
 فَقَالُوا مَا فِي هَذَا الْغَارِ أَحَدٌ وَأَنْصَرَفُوا فَخَرَجَ رَسُولُ  
 اللَّهِ مُتَوَجِّهًا إِلَى الْمَدِينَةِ فَعَلِمَتْ قُرَيْشٌ أَنَّهُ قَدْ مَضَى  
 إِلَى يَثْرِبَ وَاتَّبَعَهُ سُرَاقَةٌ فَلَمَّا لَحِقَهُ قَالَ رَسُولُ اللَّهِ  
 اللَّهُمَّ أَكْفِنَا سُرَاقَةً فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَصَاحَ يَا بَنَ  
 أَبِي قُحَافَةَ قُلْ لِصَاحِبِكَ أَنْ يَدْعُو اللَّهَ بِإِطْلَاقِ  
 فَرَسِي فَلَعَمْرِي لَيْسَ لَمْ يُصِبْهُ مِنِّي خَيْرٌ فَلَا يُصِبْهُ  
 مِنِّي شَرٌّ فَلَمَّا رَجَعَ إِلَى مَكَّةَ خَبَرَهُمُ الْخَبَرَ فَكَدَّبُوهُ \*

حَكَى عَنِ الرَّبِيعِ حَاجِبِ الْخَلِيفَةِ الْمَنْصُورِ قَالَ  
 مَا رَأَيْتُ رَجُلًا أَرْبَطَ جَاشًا وَأَثْبَتَ جَنَانًا مِنْ رَجُلٍ

سُعِيَ بِهِ إِلَى الْمَنْصُورِ أَنَّ عِنْدَهُ وَدَائِعَ وَأَمْوَالًا لِبَنِي  
أُمَيَّةَ فَأَمَرَنِي بِإِحْضَارِهِ فَأَحْضَرْتُهُ إِلَيْهِ فَقَالَ لَهُ الْمَنْصُورُ  
قَدْ رُفِعَ إِلَيْنَا خَبَرُ الْوَدَائِعِ وَالْأَمْوَالِ الَّتِي عِنْدَكَ لِبَنِي  
أُمَيَّةَ فَأَخْرَجَهَا لَنَا وَلَا تَكْتُمُ مِنْهَا شَيْئًا فَقَالَ يَا أَمِيرَ  
الْمُؤْمِنِينَ أَنْتَ وَارِثُ لِبْنِي أُمَيَّةَ قَالَ لَا قَالَ فَوَصِي  
لَهُمْ فِي أَمْوَالِهِمْ وَرِبَاعِهِمْ قَالَ لَا قَالَ فَمَا مَسَأَلْتُكَ  
عَمَّا فِي يَدَيَّ مِنْ ذَلِكَ قَالَ فَأَطْرَقَ الْمَنْصُورُ وَتَفَكَّرَ  
سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ إِنَّ بَنِي أُمَيَّةَ ظَلَمُوا الْمُسْلِمِينَ  
فِيهَا وَأَنَا وَكِيلُ الْمُسْلِمِينَ فِي حُقُوقِهِمْ وَأُرِيدُ أَنْ آخُذَ  
مَا ظَلَمُوا الْمُسْلِمِينَ فِيهِ فَأَجْعَلُهُ فِي بَيْتِ أَمْوَالِهِمْ  
فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَتَحْتَاجُ إِلَى إِقَامَةِ بَيْتَةٍ عَادِلَةٍ  
أَنَّ مَا فِي يَدَيَّ لِبْنِي أُمَيَّةَ هُوَ الَّذِي غَصَبُوهُ مِنَ النَّاسِ  
فَإِنَّ بَنِي أُمَيَّةَ قَدْ كَانَتْ لَهُمْ أَمْوَالٌ غَيْرُ أَمْوَالِ  
الْمُسْلِمِينَ قَالَ فَأَطْرَقَ الْمَنْصُورُ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ  
وَقَالَ يَا رَبِيعُ مَا أَرَى الشَّيْخَ إِلَّا قَدْ صَدَقَ وَمَا  
يَجِبُ عَلَيْهِ شَيْءٌ وَمَا يَسْغُنَا إِلَّا أَنْ نَعْفُوَ عَمَّا قِيلَ  
عَنْهُ ثُمَّ قَالَ هَلْ لَكَ مِنْ حَاجَةٍ قَالَ نَعَمْ حَاجَتِي يَا

أَمِيرَ الْمُؤْمِنِينَ أَنْ تَجْمَعَ بَيْنِي وَبَيْنَ مَنْ سَعَى فِي  
 إِلَيْكَ فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا فِي يَدَي لِبَنِي  
 أُمِّيَّةٍ مَالٍ وَلَا وَدِيعَةٍ فَقَالَ الْخَلِيفَةُ يَا رَبِّيعُ أَجْمَعْ  
 بَيْنَهُ وَبَيْنَ مَنْ سَعَى بِهِ فَجَمَعْتُ بَيْنَهُمَا فَلَمَّا رَأَاهُ  
 قَالَ هَذَا غُلَامِي أَخْتَلَسَ لِي ثَلَاثَةَ آلَافٍ دِينَارٍ مِنْ  
 مَالِي وَأَبَقَ مِنِّي وَخَافَ مِنْ طَلَبِي لَهُ فَسَعَى بِي عِنْدَ  
 أَمِيرِ الْمُؤْمِنِينَ قَالَ فَشَدَّدَ الْمَنْصُورُ عَلَى الْغُلَامِ وَخَوَفَهُ  
 فَأَقْرَبَ بَأَنَّهُ غُلَامُهُ وَأَنَّهُ أَخَذَ الْمَالَ الَّذِي ذَكَرَهُ وَسَعَى  
 بِهِ كِذْبًا عَلَيْهِ وَخَوْفًا مِنْ أَنْ يَقَعَ فِي يَدِهِ فَقَالَ لَهُ  
 الْمَنْصُورُ سَأَلْتُكَ أَيُّهَا الشَّيْخُ أَنْ تَعْفُو عَنْهُ فَقَالَ قَدْ  
 عَفَوْتُ عَنْهُ وَاعْتَقْتُهُ وَوَهَبْتُهُ ثَلَاثَةَ آلَافٍ الَّتِي أَخَذَهَا  
 وَثَلَاثَةَ آلَافٍ أُخْرَى أَدْفَعُهَا إِلَيْهِ فَقَالَ لَهُ الْمَنْصُورُ  
 مَا عَلَى مَا فَعَلْتَ مِنْ مَزِيدٍ قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ  
 إِنَّ هَذَا كُلَّهُ لَقَلِيلٌ فِي مُقَابَلَةِ كَلَامِكَ لِي وَعَفْوِكَ  
 عَنِّي ثُمَّ أَنْصَرَفَ قَالَ الرَّبِيعُ فَكَانَ الْمَنْصُورُ يَتَعَجَّبُ  
 مِنْهُ وَكُلَّمَا ذَكَرَهُ يَقُولُ مَا رَأَيْتُ مِثْلَ هَذَا الشَّيْخِ  
 يَا رَبِّيعُ \*

رُؤَى أَنَّ الإسكندرَ وَهُوَ الَّذِي يُقَالُ لَهُ ذُو  
 الْقَرْنَيْنِ مَلَكَ بَعْدَ أَبِيهِ وَكَانَ مُعَلِّمُهُ أَرِسْطَاطَالِيْسُ  
 الْحَكِيمُ فَجَلَّ قَدْرُ الإسكندرَ وَعَظُمَ مُلْكُهُ وَأَشْتَدَّ  
 سُلْطَانُهُ وَأَعَانَتْهُ الْحِكْمَةُ وَالْعَقْلُ وَالْمَعْرِفَةُ وَكَانَ مَعَهُ  
 نَجْدَةٌ وَبَأْسٌ وَهَمَّةٌ عَالِيَةٌ دَعَتْهُ إِلَى أَنْ كَتَبَ إِلَى  
 مُلُوكِ الْأَقَالِيمِ وَالْأَفَاقِ يَدْعُوهُمْ إِلَى طَاعَتِهِ وَمَنْ  
 كَانَ قَبْلَهُ مِنْ مُلُوكِ الْيُونَانِيِّينَ يُودَى إِلَى مُلُوكِ  
 أَرْضِ بَابِلَ مِنْ الْفُرْسِ خَرْجًا لِحِلَالَةِ تِلْكَ الْمَمْلَكَةِ  
 وَعَظُمَ قَدْرُهَا وَصَغُرَ الْمَمَالِكُ فِي جَنْبِهَا فَلَمَّا كَتَبَ  
 إِلَى مَلِكِ فَارِسَ يَدْعُوهُ إِلَى طَاعَتِهِ عَظُمَ عَلَيْهِ فَسَارَ  
 الإسكندرُ حَتَّى أَتَى أَرْضَ بَابِلَ وَمَلِكُ الْفُرْسِ يَوْمَئِذٍ  
 دَارًا فَحَارَبَهُ حَتَّى قَتَلَهُ وَحَوَى خَزَائِنَ مُلْكِهِ وَتَزَوَّجَ  
 ابْنَتَهُ ثُمَّ صَارَ إِلَى أَرْضِ فَارِسَ وَقَتَلَ مَنْ فِيهَا مِنْ  
 الْمَرَاذِيَةِ وَالرُّوسَاءِ وَأَفْتَتَحَ الْبِلَادَ ثُمَّ صَارَ إِلَى أَرْضِ  
 الْهِنْدِ فَزَحَفَ إِلَيْهِ مَلِكُ الْهِنْدِ فَحَارَبَهُ حَتَّى قَتَلَهُ  
 ثُمَّ صَيَّرَ الإسكندرُ عَلَى الْهِنْدِ مَلِكًا مِنْ قَبْلِهِ مِنْ  
 أَهْلِ الْهِنْدِ ثُمَّ رَجَعَ إِلَى أَرْضِ بَابِلَ بَعْدَ أَنْ دَوَّخَ



الْأَرْضَ فَلَمَّا صَارَ فِي آدَانِي الْعِرَاقِ مِمَّا يَلِي الْجَزِيرَةَ  
 اعْتَدَلْتُ فَاشْتَدَّتْ عَلْتُهُ فَلَمَّا يَتَسَّسُ مِنْ نَفْسِهِ وَعَلِمَ  
 أَنَّ الْمَوْتَ قَدْ نَزَلَ بِهِ كَتَبَ إِلَى أُمِّهِ كِتَابًا يُعَزِّيهِهَا  
 عَنْ نَفْسِهِ وَقَالَ لَهَا فِي آخِرِهِ أَصْنَعِي طَعَامًا وَاجْمَعِي  
 مَنْ قَدَرْتَ عَلَيْهِ مِنْ نِسَاءِ الْمَمْلَكَةِ وَلَا يَأْكُلُ مِنْ  
 طَعَامِي مَنْ أُصِيبَ بِمُصِيبَةٍ قَطُّ فَعَمِلْتُ طَعَامًا  
 وَجَمَعْتُ النَّاسَ ثُمَّ أَمَرْتُهُمْ إِلَّا يَأْكُلَ مَنْ أُصِيبَ  
 بِمُصِيبَةٍ قَطُّ فَلَمْ يَأْكُلْ أَحَدٌ فَعَلِمْتُ مَا أَرَادَ وَمَاتَ  
 الْأِسْكَندَرُ فِي مَوْضِعِهِ الَّذِي كَاتَبَ مِنْهُ فَاجْتَمَعَ أَصْحَابُهُ  
 فَكَفَنُوهُ وَحَنَطُوهُ وَصَيَّرُوهُ فِي تَابُوتٍ مِنْ ذَهَبٍ ثُمَّ وَقَفَ  
 عَلَيْهِ عَظِيمٌ مِنَ الْفَلَاسِفَةِ فَقَالَ هَذَا يَوْمٌ عَظِيمٌ  
 أَقْبَلَ مِنْ شَرِّهِ مَا كَانَ مُدِيرًا وَأَدْبَرَ مِنْ خَيْرِهِ مَا  
 كَانَ مُقْبِلًا ثُمَّ أَقْبَلَ عَلَى مَنْ حَضَرَهُ مِنَ الْفَلَاسِفَةِ  
 فَقَالَ يَا مَعْشَرَ الْحُكَمَاءِ لِيَقْدُ كُلُّ أَمْرِي مِنْكُمْ قَوْلًا  
 يَكُونُ لِلْخَاصَّةِ مُعْزِيًا وَلِلْعَامَّةِ وَاعِظًا فَقَامَ كُلُّ وَاحِدٍ  
 مِنْ تَلَامِيذِهِ أَرْسَطًا طَالِيَسَ فَضَرَبَ بِيَدِهِ عَلَى التَّابُوتِ  
 ثُمَّ قَالَ أَيُّهَا الْمُنْطَبِقُ مَا أَخْرَسَكَ أَيُّهَا الْعَزِيزُ

مَا أَذَلَّكَ أَيُّهَا الْقَانِصُ أَنِّي وَقَعْتَ مَوْضِعَ الصَّيْدِ فِي شَرِكِ  
 الَّذِي يَقْنِصُكَ ثُمَّ قَامَ آخَرُ فَقَالَ هَذَا الْقَوِيُّ الَّذِي  
 أَصْبَحَ الْيَوْمَ ضَعِيفًا وَالْعَزِيزُ الَّذِي أَصْبَحَ الْيَوْمَ ذَلِيلًا  
 وَقَامَ آخَرُ فَقَالَ قَدْ كَانَتْ سَيُوفُكَ لَا تَحِيفُ وَنَقِمَاتُكَ  
 لَا تُؤْمِنُ وَكَانَتْ مَدَائِنُكَ لَا تُرَامُ وَكَانَتْ عَطَايَاكَ لَا  
 تَبْرَحُ وَكَانَ ضِيَاؤُكَ لَا يُكْسَفُ فَأَصْبَحَ ضَوْؤُكَ قَدْ  
 خَمَدَ وَنَقِمَاتُكَ لَا تُخْشَى وَأَصْبَحَتْ عَطَايَاكَ لَا تُرْجَى  
 وَأَصْبَحَتْ سَيُوفُكَ لَا تُنْتَضَى وَأَصْبَحَتْ مَدَائِنُكَ لَا تُمْنَعُ  
 وَقَامَ آخَرُ فَقَالَ قَدْ كَانَ صَوْتُكَ مَرْهُوبًا وَكَانَ مُلْكُكَ  
 غَالِبًا فَأَصْبَحَ الصَّوْتُ قَدْ انْقَطَعَ وَالْمُلْكُ قَدْ اتَّضَعَ  
 وَقَامَ آخَرُ فَقَالَ حَرَكْنَا الْإِسْكَندَرُ بِسُكُونِهِ وَأَنْطَقْنَا  
 بِصُمُوتِهِ وَتَكَلَّمُوا بِهَذَا الْكَلَامِ ثُمَّ أُطِيقَ التَّابُوتُ  
 وَحُمِلَ إِلَى الْإِسْكَندَرِيَّةِ \*

### III.

#### TRANSLATION INTO ARABIC.

NOTE. The order of the words in the following sentences has been adapted, so far as possible, to that required by the Arabic translation. In addition, however, the student must bear especially in mind the difference of order (§§ 135, 139—142) which marks the cardinal distinction between verbal and nominal sentences (§ 139 note). The square brackets enclose words which in translation should be omitted, while those in curved brackets give the form of the sentence required by the Arabic idiom. — Past and perfect tenses are generally to be rendered by the Arabic perfect, present and future tenses by the Arabic imperf. The extensive use of the (generic) article in Arabic is to be noted. All nouns not in the construct state should have the (definite) article prefixed unless qualified in English by an indefinite article. — So far as lexical the footnotes to the exercises are only *supplementary* to the Glossary. It is, for example, only in special or exceptional cases that “oh” is to be rendered by **أَيْهَآ** instead of by **يَا**, and the notes draw attention to such cases. — The apology for violence done to the Queen’s English, in the interests of the learner, may be repeated from the first edition, from which the following is in the main reprinted.

A. Nominal Sentences.<sup>1</sup>

1. The glory of the man [is] his sons, and the solicitude of the man [is] his dwelling and his neighbour.—2. The elegance of the man [lies] in his tongue, and the elegance of the woman in her understanding.—3. The liberal [man is] related to God.—4. The worst (of) repentance [is] at the day<sup>2</sup> of resurrection.—5. The love of the world [is] the beginning of every sin.—6. The promise of the king [is] a security.—7. The learned [men are] the heirs of the prophets.—8. Wisdom [is] for the character<sup>3</sup> like medicine for the body.<sup>3</sup>—9. The world [is] the prison of the believer and the paradise of the unbeliever.—10. Contentment [is a part] of<sup>4</sup> the nature<sup>3</sup> of the domestic animals.—11. The malady of covetousness has no (not is<sup>5</sup> for it a) cure; and the disease of ignorance has no (not is for it a) physician.—12. The nutriment of the body<sup>3</sup> [is] (the) beverages and (the) viands, and the nutriment of the under-

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<sup>1</sup> §§ 139 ff.    <sup>2</sup> § 113 a.    <sup>3</sup> plur.    <sup>4</sup> مِنْ    <sup>5</sup> § 50.

standing [is] wisdom and learning.—13. Money has (to money [is]) a difficult entrance and an easy exit.—14. Verily <sup>1</sup> God [is] forgiving and <sup>2</sup> compassionate.—15. Verily ye <sup>3</sup> [are] in a manifest error.—16. The nobles of <sup>4</sup> Pharaoh's folk said <sup>5</sup>, “Verily this [is] surely <sup>6</sup> a learned enchanter”.—17. Verily in that <sup>7</sup> [lies] surely an example for the unbelievers.—18. Flight in its [proper] time [is] better than endurance in its wrong time (in another than its [proper] time).—19. There is no (not <sup>8</sup> [is there]) strength and no (not <sup>8</sup>) power except with <sup>9</sup> God, the High and <sup>10</sup> Mighty [One].—20. The best of gifts [is] understanding, and the worst of misfortunes [is] ignorance.—

### B. The Strong Verb.

21. Jonah went out from the whale's belly.—22. Zaid killed Muhammed.—23. They gave <sup>15</sup> (beat) Omar a violent beating <sup>11</sup>.—24. The direction of prayer was shifted <sup>12</sup> from Jerusalem to Mecca.—25. God knoweth (knowing) what <sup>13</sup> ye are doing.—26. Verily <sup>7</sup> God provides for every one his sufficiency.—27. Learning and money [they] cover up <sup>14</sup> every fault, and poverty

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<sup>1</sup> § 147 a. <sup>2</sup> § 149. <sup>3</sup> suffix. <sup>4</sup> مِنْ. <sup>5</sup> perf. sing. § 136.  
<sup>6</sup> § 147 b. <sup>7</sup> § 147 a. <sup>8</sup> § 111. <sup>9</sup> ب. <sup>10</sup> § 122. <sup>11</sup> § 109. <sup>12</sup> § 136 b.  
<sup>13</sup> بِمَا, § 56 note a. <sup>14</sup> dual. § 136 d. <sup>15</sup> § 137 b.

and ignorance [they] uncover<sup>1</sup> every fault.—28. They took him away and put him in the bottom of the well.—29. The brothers of Joseph returned<sup>2</sup> to their father.—30. Why hast thou<sup>3</sup> not<sup>4</sup> washed thy shirt?—31. The most<sup>5</sup> of mankind are not<sup>6</sup> grateful<sup>2</sup>.—32. They<sup>7</sup> believe not<sup>8</sup> in<sup>9</sup> the future life.—33. We made heaven [to be] a [well-]preserved roof.—34. Do not do good out of<sup>10</sup> hypocrisy, and do not leave off [doing] it out of<sup>10</sup> modesty.—

35. Why do ye render waste the cultivated countries?—36. Thereupon we sent Moses and his brother Aaron with our signs to Pharaoh and his nobles; then they declared the two of them<sup>11</sup> to be liars.—37. The angels said<sup>12</sup>, “O Mary! be obedient to thy Lord and “prostrate thyself; verily<sup>13</sup> God giveth thee glad “tidings of a word from<sup>15</sup> him; and he<sup>14</sup> [is one] of<sup>15</sup> “those<sup>16</sup> who are placed near [to God], and he shall “talk to mankind in the cradle!”—38. It is not seemly to hurry (not is good the hurrying), except in the marrying of a<sup>17</sup> daughter, and the burying of a<sup>17</sup> dead [man], and the entertaining of a<sup>18</sup> guest.—39. Glorify<sup>19</sup> God in the early morning<sup>20</sup> and [late] in the evening<sup>20</sup>.

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<sup>1</sup> dual. § 136 *d*.    <sup>2</sup> plur.    <sup>3</sup> fem.    <sup>4</sup> لَمْ § 101 *c*.    <sup>5</sup> sing. § 127.  
<sup>6</sup> لَا.    <sup>7</sup> pronoun.    <sup>8</sup> part.    <sup>9</sup> ب.    <sup>10</sup> § 113 *d*.    <sup>11</sup> suffix in the  
dual.    <sup>12</sup> § 136 *b*.    <sup>13</sup> § 147 *a*.    <sup>14</sup> pronoun.    <sup>15</sup> مِنْ.    <sup>16</sup> part.  
<sup>17</sup> § 118 *c*.    <sup>18</sup> § 118 *c*.    <sup>19</sup> plur.    <sup>20</sup> indetermin. accus. § 113 *a*.

40. Verily the hypocrite has (to the hyp. [belong]) three characteristics; his tongue contradicts his heart, and his speech his action, and his exterior his interior.—41. The men of his people used to sit with him<sup>1</sup> on account of his learning.—42. Verily the holy war [is] incumbent<sup>2</sup> on you.—43. The vehemence of a (the) man<sup>3</sup> [is what] causes him to perish<sup>4</sup>.—44. The head of al-Husain the son of Alî was brought into the city<sup>5</sup> of Damascus<sup>6</sup> and was placed before Yazîd.—45. Verily we<sup>7</sup> have become Muslims, so<sup>8</sup> become Muslims ye<sup>9</sup> [also]!—46. Do not talk to one another with disgraceful talk!—47. Every thing has (to every thing [belongs]) an indication; and the indication of understanding [is] reflection, and the indication of reflection [is] being silent.—48. We started off towards Bagdad to bring an action against one another<sup>10</sup> before<sup>11</sup> its<sup>12</sup> governor.—49. The most excellent [kind] of praise [is], “[there is] no<sup>13</sup> god except God!” and the most excellent of [good] works [are] the five<sup>14</sup> prayers; and the most excellent [kind] of character [is] (the) being humble.—50. They fought with one another four days<sup>15</sup>, then the Byzantines

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<sup>1</sup> كَانَتْ sing., then subject, then the verb in the plur. cf. §§ 89 note c; 136 d. <sup>2</sup> part. <sup>3</sup> مُرَّةٌ. <sup>4</sup> nominal sent. § 139 d a. <sup>5</sup> § 107. <sup>6</sup> § 128. <sup>7</sup> § 96 d. <sup>8</sup> ف. <sup>9</sup> pronoun. <sup>10</sup> part. § 113 b. <sup>11</sup> إِلَى. <sup>12</sup> § 72. <sup>13</sup> § 111. <sup>14</sup> masc. determ. after the noun, § 92 a. <sup>15</sup> § 113 a.

were routed<sup>1</sup>.—51. What is disliked in<sup>2</sup> the king [is] the being devoted to (the) pleasures, and the hearing of (the) songs and the spending of (the) time therewith (with that).—52. They said, “O our father! verily we<sup>3</sup> “went away, running races<sup>4</sup>, and left Joseph with<sup>5</sup> “our baggage; then the wolf ate him”.—53. Observe what [is] in the heart of thy brother by means of his eye, for<sup>6</sup> the eye [is] the title-page of the heart!—  
 ✓54. In the fourth year from the birth of Muhammed the [two] angels<sup>7</sup> cut open<sup>8</sup> his belly and extracted<sup>9</sup> his heart; then they cut it<sup>9</sup> [his heart] open and extracted<sup>9</sup> from it a black clot of blood; thereupon they washed<sup>9</sup> his heart and his belly with snow.—  
 55. They conversed<sup>10</sup> about the case of the Apostle.—  
 56. Verily God hath (to God [are])<sup>11</sup> servants whom<sup>12</sup> he distinguishes (he distinguishes them) with his favours.—57. Restrain thyself from meat<sup>13</sup> which<sup>14</sup> causes thee to acquire an indigestion, and [from] an action which<sup>14</sup> occasions thee regret<sup>15</sup>.—58. Thou hast fallen in love<sup>16</sup> with a girl, a possessor of beauty<sup>15</sup> and elegance<sup>15</sup>.—59. Muhammed said, “Help thy brother, “[whether he be] doing wrong<sup>17</sup> or wronged<sup>17</sup>!” They

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<sup>1</sup> fem. sing. <sup>2</sup> ل. <sup>3</sup> § 96 d. <sup>4</sup> imperf. merely, § 157 b. <sup>5</sup> عِنْدَ with gen. <sup>6</sup> ف. <sup>7</sup> dual. <sup>8</sup> sing. § 136 a. <sup>9</sup> dual § 136 d. <sup>10</sup> § 137 a. <sup>11</sup> § 147 a. <sup>12</sup> without relative particle § 155. <sup>13</sup> indetermin. <sup>14</sup> without relative particle § 155. <sup>15</sup> indet. <sup>16</sup> § 98 e. <sup>17</sup> § 113 b.



asked, "O Apostle of God! how shall we help him, "[if he be] doing wrong<sup>1</sup>?" He said, "By restraining "him from doing wrong!"—60. Do not turn away<sup>2</sup> a beggar!—61. A man (servant) does not believe, until he love for his neighbour (brother) what<sup>3</sup> he loves for himself.—

### C. The Weak Verb.

62. A poor [man] begged of me, so I gave him [two] pieces of money<sup>4</sup>.—63. Be mindful of death, for he<sup>5</sup> takes hold of your forelocks; if<sup>6</sup> ye fly from him, he overtakes you, and if<sup>6</sup> ye stay, he seizes you.—64. Music [is] like the spirit and wine [is] like the body; then through their<sup>7</sup> coming together is born joy.—65. The Apostle used to<sup>8</sup> preach to his companions and to exhort them and to teach them the beauties of character<sup>9</sup>.—66. Verily<sup>10</sup> our [true] friends will<sup>11</sup> entrust to us their secrets.—67. The lust<sup>12</sup> of the world entails care and sorrow, and abstinence with regard to it restores the heart and the body.—68. Moses said, "I have brought<sup>13</sup> you an evidence from your "Lord; so let go<sup>14</sup> along with me the Sons of Israel!" ✓—69. Depend on the Living [one], who does not die!

<sup>1</sup> § 113 b. <sup>2</sup> contracted § 36. <sup>3</sup> لَ § 156 and note a. <sup>4</sup> dual. <sup>5</sup> pronoun with foll. part. <sup>6</sup> § 159. <sup>7</sup> dual-suffix. <sup>8</sup> see p. 61\* note 1. <sup>9</sup> pl. determ. <sup>10</sup> § 147 a. <sup>11</sup> لَ § 99 a. <sup>12</sup> فِ. <sup>13</sup> § 98 e. <sup>14</sup> sing.

✓70. He pleases me, who makes poetry to <sup>1</sup> show his education, not to <sup>1</sup> make gain, and applies himself to singing to <sup>1</sup> enjoy himself, not to <sup>1</sup> seek for himself [reward].

✓71. Demand help of the good (people<sup>2</sup> of the good), and of those that act well (and of the acting well).—

✓72. Choose<sup>3</sup> whichever of the pages thou wilt!—

✓73. Supplicate much (make much the supplicating), for thou<sup>4</sup> dost not know when<sup>5</sup> answer<sup>6</sup> will be given thee!—74. Restrain your tongues and lower your glances and guard your continence!—

75. A (the) kingdom is made flourishing through justice and is protected by courage and is ruled through [good] government.—76. [Good] government [is], that<sup>7</sup> the gate of the chief be guarded<sup>8</sup> in the [proper] time of being guarded<sup>9</sup>, and opened in the [proper] time of being open<sup>9</sup>, and the gatekeeper friendly.—✓77. Jalâl-al-dîn used not to go to sleep<sup>10</sup> except drunk<sup>11</sup>, nor (and not) to arise in the morning except seedy and tipsy<sup>11</sup>.—✓78. It is not seemly for the wise [man], that<sup>12</sup> he address the fool, like as it is not seemly for the sober [man], that he address the drunken [man].—✓79. People<sup>13</sup> of the world [are] like folk in a ship, who<sup>14</sup> are carried onwards

<sup>1</sup> inf. § 113 d. <sup>2</sup> § 133. <sup>3</sup> fem. <sup>4</sup> § 96 d. <sup>5</sup> مَتِي. <sup>6</sup> impf. pass. impers. <sup>7</sup> § 148 b. <sup>8</sup> كَان with part. § 110. <sup>9</sup> 61 c. <sup>10</sup> see p. 61\* note 1. <sup>11</sup> § 113 b. <sup>12</sup> § 148 b. <sup>13</sup> § 133. <sup>14</sup> §§ 155, 156.

whilst they are sleeping<sup>1</sup>.—80. The evil-doer [he] does not consider<sup>2</sup> mankind except [as] evil, because he<sup>3</sup> sees them with<sup>4</sup> the eye of his nature.—81. God elected Abraham [as] an [intimate] friend.<sup>7</sup>—82. Every affair in the world [is] transitory.—83. Wickedness [is] to be feared<sup>5</sup>, and no one (not) fears it except the intelligent [man]; and good [is] to be hoped for, and every one<sup>6</sup> seeks it.—84. [To] a man (servant) shall not<sup>8</sup> be given [anything] more ample than endurance.—85. I looked into Paradise, then I saw the most of its inhabitants [to be] the poor; and I looked into hell-fire, then I saw the most of its inhabitants [to be] (the) women.—86. He<sup>9</sup> whose counsel is asked [is] one<sup>10</sup> in whom one confides; and he<sup>10</sup> who asks counsel [is] one<sup>10</sup> who is to be aided.—87. Do not put off<sup>11</sup> the work of to-day till to-morrow<sup>12</sup>.—88. Thou dost not<sup>13</sup> find (see) in the creation of God any<sup>14</sup> imperfection.—89. Little which<sup>10</sup> continues [is] better than much which<sup>10</sup> is interrupted.—90. Pharaoh said, “We will<sup>15</sup> kill<sup>16</sup> their sons and spare their women.”—91. A Bedouin looked at a gold-piece; then he said, “How small<sup>17</sup> is thy size and how great<sup>17</sup> thy value!”—

<sup>1</sup> § 157 a.    <sup>2</sup> § 139 d α.    <sup>3</sup> suff.    <sup>4</sup> ب.    <sup>5</sup> § 60 c.    <sup>6</sup> أَحَدٌ.  
<sup>7</sup> خَدِيلًا.    <sup>8</sup> لَنْ § 100 end.    <sup>9</sup> part.    <sup>10</sup> part.    <sup>11</sup> § 101 b.  
<sup>12</sup> indetermin.    <sup>13</sup> مَا.    <sup>14</sup> مِنْ as used § 141.    <sup>15</sup> سَ، § 99 a.  
<sup>16</sup> § 19.    <sup>17</sup> § 52.

92. The envious [man] is not well-pleased with thee<sup>1</sup>, until thou diest!—93. Be [the] tail and be not [the] head! for<sup>2</sup> the tail escapes whilst<sup>3</sup> the head perishes.

### D. Various subordinate Sentences.

94. Muhammed said, "Do not anticipate (begin)<sup>4</sup> Jews and Christians by the greeting, but when ye meet one of them<sup>5</sup>, (then)<sup>6</sup> force him towards the narrowest place (his narrowest)".—95. When comes to thy knowledge concerning thy brother what is evil, then seek for him excuse; but if thou dost not<sup>7</sup> find [one], then say, "Perhaps he has an excuse."—96. If<sup>8</sup> thou eat little, thou shalt live long.—97. If<sup>8</sup> ye talk in a good manner (make ye good the talk), ye shall enter Paradise.—98. Alî said,—may<sup>9</sup> God be well pleased with him<sup>10</sup>—"O<sup>11</sup> mankind! do not hope except for your Lord, and do not dread [anything] except your transgressions; and be not he ashamed, who<sup>12</sup> doth not know, to<sup>13</sup> learn, and be not he ashamed, who<sup>12</sup> knoweth, to<sup>13</sup> teach!"—99. The subsistence which thou seekest is like the shadow (the likeness of the subsistence... [is] the likeness of the shadow) which moves on along

<sup>1</sup> verbal sentence.

<sup>2</sup> فَإِنَّ.

<sup>3</sup> § 157 nomin. sent.

<sup>4</sup> plur. <sup>5</sup> أَحَدٌ with gen. § 133 end. <sup>6</sup> § 161 c. <sup>7</sup> §§ 159, 101 c.

<sup>8</sup> § 160 b. <sup>9</sup> § 98 d. <sup>10</sup> after the subject. <sup>11</sup> أَيُّهَا § 85. <sup>12</sup> مَنْ.

<sup>13</sup> أَنَّ with subj.

with thee; thou<sup>1</sup> dost not overtake it in pursuing<sup>2</sup> [it], then when thou turnest<sup>3</sup> away from it, it follows thee!<sup>4</sup>—100. A man said to the Apostle of God: “O Muhammed, give me thy cloak!”; then he threw it down to<sup>5</sup> him; then he said: “I do not<sup>6</sup> want it”; then he [Muh.] said, “May<sup>7</sup> God combat thee! thou didst wish to<sup>8</sup> declare me to be niggardly, but (and) God has not made<sup>9</sup> me [to be] niggardly!”—101. Whoso<sup>10</sup> longs for Paradise, he is unmindful of lusts<sup>11</sup>.—102. That a man<sup>22</sup> give in alms in his life-time a drachma (the alms-giving<sup>12</sup> of a man—a drachma) [is] better for him than that<sup>13</sup> he give in alms a hundred drachmæ at his death.

103. The Prophet—may God bless<sup>14</sup> him and save him—said, “Whoso<sup>10</sup> drinketh wine in this world, [and] thereupon do not<sup>15</sup> repent, he shall be forbidden it<sup>16</sup> in the future life.”—104. If anyone light a lamp in a mosque, then verily<sup>17</sup> the angels [they] will beg forgiveness for him as long as<sup>18</sup> that lamp continues<sup>19</sup> kindled<sup>20</sup>.—105. The reed-pen [is] a tree, whose<sup>21</sup> fruit [is] the ideas, and thought [is] a sea, whose<sup>21</sup>

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<sup>1</sup> pronoun. <sup>2</sup> part. 113 *b*. <sup>3</sup> § 158 *a*. <sup>4</sup> perf. <sup>5</sup> إِلَى. <sup>6</sup> مَا  
with imperf. <sup>7</sup> § 98 *d*. <sup>8</sup> أَنَّ with subj. <sup>9</sup> § 101 *c*.  
<sup>10</sup> § 159. <sup>11</sup> determ. <sup>12</sup> inf. <sup>13</sup> مِّنْ أَنَّ § 148 *b* with subj.  
<sup>14</sup> § 11 end. <sup>15</sup> لَمْ §§ 160 *c*, 101 *c*. <sup>16</sup> § 108. <sup>17</sup> § 161 *a*. <sup>18</sup> § 158 *b*.  
<sup>19</sup> § 110. <sup>20</sup> part. pass. § 110. <sup>21</sup> § 155. <sup>22</sup> مَرَّةً.

pearls [are] wisdom.—106. Verily the dead [man] and he who<sup>1</sup> has no religion (he who no<sup>2</sup> religion to him) [are] equal<sup>3</sup>; and there is no<sup>2</sup> trust in (to) him who<sup>1</sup> has no<sup>2</sup> piety.—107. Every woman that<sup>4</sup> has no<sup>5</sup> modesty [is] like a dish that has no<sup>5</sup> salt.—108. If anyone's<sup>6</sup> [whoso, his] tattle is much, his erring is much [also].—109. The anger of the noble [man], although his fire flare up<sup>7</sup>, [is] like smoke of wood<sup>8</sup> in which [there is] no<sup>9</sup> blackness.—110. To the ignorant [man] are forgiven<sup>10</sup> seventy<sup>11</sup> transgressions, ere to the knowing [man] is forgiven one.

111. Be not<sup>12</sup> like the needle, which<sup>13</sup> clothes mankind whilst<sup>14</sup> it [is] naked, nor (and) like the wick, which<sup>14</sup> gives light to mankind whilst it is consumed<sup>15</sup>. —112. The believer does not escape from the chastisement of God, until he leave off four things, lying, and pride, and niggardliness, and evil thinking (evil of the thinking).—113. It is seemly for the younger [ones] to<sup>16</sup> precede the elders in three places; when<sup>17</sup> they travel by night<sup>18</sup>, or wade through a stream, or encounter horsemen.—114. Do not drink (the) poison out of reliance<sup>19</sup> on the antidote which thou hast

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<sup>1</sup> مَن. <sup>2</sup> § 111. <sup>3</sup> sing. <sup>4</sup> §§ 155, 156. <sup>5</sup> part.pass. § 110. <sup>6</sup> § 156. <sup>7</sup> § 159. <sup>8</sup> indetermin. § 155. <sup>9</sup> § 111. <sup>10</sup> § 136 a. <sup>11</sup> § 92 b. <sup>12</sup> لَا with energ. I. § 101 b. <sup>13</sup> § 155. <sup>14</sup> § 157 a. <sup>15</sup> § 157 a, pron. with imperf. <sup>16</sup> § 148. <sup>17</sup> § 158 a. <sup>18</sup> § 113 a. <sup>19</sup> § 113 d.

(that which [is] with<sup>1</sup> thee of<sup>2</sup> the antidote).—115. Paradise is desirous<sup>3</sup> of four [kinds of] folk; the first<sup>4</sup> of them<sup>5</sup> [are] those who have fed<sup>6</sup> a hungry [man], and the second [are] those who have clothed<sup>7</sup> a naked [man], and the third [are] those who fast<sup>7</sup> in<sup>8</sup> the month of Ramadân<sup>9</sup>, and the fourth [are] those who read<sup>10</sup> the Koran.—116. Socrates was asked, “Why hast thou not<sup>11</sup> mentioned in thy law-code the “punishment of him who kills<sup>12</sup> his brother?” He said, “I know not that this [is] a thing which exists.”—117. Every thing [it] begins small<sup>13</sup>, thereupon it becomes great, except misfortune<sup>14</sup>; for it begins great, thereupon it becomes small; and every thing [it] becomes cheap, when<sup>15</sup> it becomes abundant, excepting education; for<sup>16</sup> when it becomes abundant, it rises in value.

118. After Moses had returned to the Sons of Israel with the Thora (and along with him [was] the Thora), they refused to<sup>17</sup> accept it and to do according to what [was] in it.—119. God commanded Moses to<sup>18</sup> fast thirty<sup>18</sup> days and to purify himself and to purify his garments, and to come to<sup>19</sup> the mountain, that he might talk to him and give him the book.—120. After

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<sup>1</sup> عِنْدَكَ. <sup>2</sup> مِنْ. <sup>3</sup> part. <sup>4</sup> masc. <sup>5</sup> suffix in fem. sing. <sup>6</sup> perf. sing. <sup>7</sup> imperf. sing. <sup>8</sup> § 113 a. <sup>9</sup> § 128. <sup>10</sup> imperf. sing. <sup>11</sup> § 101 c. <sup>12</sup> § 159. <sup>13</sup> § 113 b. <sup>14</sup> accus. § 151. <sup>15</sup> § 158 a. <sup>16</sup> with suff. § 96 d. <sup>17</sup> أَيْ with subj. <sup>18</sup> § 113 a. <sup>19</sup> إِلَى

Damascus was taken <sup>1</sup>, much folk <sup>2</sup> of <sup>3</sup> its inhabitants joined Heraclius, whilst <sup>4</sup> he was in <sup>5</sup> Antioch.—121. A certain one of the wise men said, Nothing (not) repels the onslaught of the conquering enemy like <sup>6</sup> being submissive and giving way, like as <sup>7</sup> green plants are safe from the vehement wind through their pliancy, because they <sup>8</sup> turn along with it, as (how) <sup>9</sup> it turns.—122. They disagree <sup>10</sup> concerning Waraka; and of <sup>11</sup> them [there are] those who assert <sup>15</sup> that <sup>12</sup> he died a Christian <sup>13</sup> and did not <sup>14</sup> reach the appearance of the Prophet; and of <sup>11</sup> them [there are] those who are of opinion <sup>15</sup> that <sup>12</sup> he died a Muslim.—123. O [ye two] companions of the prison! as to the one of you <sup>16</sup>, he shall serve to his lord wine <sup>17</sup>, and as to the other, he shall be crucified, then shall <sup>18</sup> the birds eat of <sup>12</sup> his head; the affair is decreed <sup>19</sup> concerning which ye inquire!—124. The Apostle wrote to chieftains <sup>17</sup> of <sup>11</sup> the tribes, inviting <sup>20</sup> them to become Muslims <sup>21</sup>.—125. A wise [man] was asked, “What [is] the thing, which [it] is not good that it be said, although it be <sup>22</sup> right?” He said, “A man’s eulogizing himself <sup>23</sup>”.—126. Woe to

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<sup>1</sup> fem. § 136 b. <sup>2</sup> بَشَرٌ coll. <sup>3</sup> مِنْ. <sup>4</sup> § 157 a. <sup>5</sup> ب. <sup>6</sup> مِثْلٌ as subject, § 145 b. <sup>7</sup> كَمَا أَنَّ § 147 a. <sup>8</sup> sing. suff. <sup>9</sup> § 159. <sup>10</sup> § 98 b with قَدْ, § 137 a. <sup>11</sup> مِنْ. <sup>12</sup> § 147 a. <sup>13</sup> § 113 b. <sup>14</sup> § 101 c. <sup>15</sup> § 98 b. <sup>16</sup> أَحَدٌ w. dual suff. § 133. <sup>17</sup> indetermin. <sup>18</sup> fem. sing. § 136 c, 2. <sup>19</sup> § 98 b. <sup>20</sup> § 99 b. <sup>21</sup> infin. determ. <sup>22</sup> كَانَ § 159. <sup>23</sup> § 131 w. Acc.



[him] who converses with lying, that he may make the people laugh by it!—127. This (the) world and the future life [are] as the East and the West; when thou approachest one of them<sup>1</sup>, thou dost recede from the other.—128. Fear ye God in secret<sup>2</sup> and do not enter into what is not lawful for you!—129. The devotee without learning [is] like the ass of the mill<sup>3</sup>, who<sup>4</sup> goes around and does not<sup>5</sup> get through (cut) the distance.—130. The eye of hate [it] draws forth every fault, and the eye of love [it] does not find the faults.

### E. Anecdotes.

131. An astrologer was being crucified; then he was asked<sup>6</sup>, “Hast thou<sup>7</sup> seen this in thy star?” Then he said, “I saw a raising up<sup>8</sup>, however I did not<sup>9</sup> know that it [was to be] upon a piece of wood.”

132. A man knocked at the door of<sup>10</sup> ‘Amr the son of ‘Ubaid; so he said “Who [is] this?” He said, “I.” He [‘Amr] said, “I do not know (I am not I know<sup>11</sup>) among our friends (brothers)<sup>12</sup> [any] one<sup>13</sup>, whose name [is] I”

133. (The) thieves came<sup>14</sup> in upon Abû Bekr al-Rabbânî, seeking<sup>15</sup> something (a thing), and he saw

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<sup>1</sup> dual suffix. <sup>2</sup> determ. <sup>3</sup> § 123, note. <sup>4</sup> § 155 note. <sup>5</sup> § 157b  
 لا w. impf. <sup>6</sup> 137 a. <sup>7</sup> with interrog. part. هَلْ. <sup>8</sup> 73 c end.  
<sup>9</sup> § 101 c. <sup>10</sup> عَلَى. <sup>11</sup> لَيْسَ § 50 and impf. <sup>12</sup> order § 131 b.  
<sup>13</sup> أَحَدٌ. <sup>14</sup> § 136 a. <sup>15</sup> § 157 b imperf. alone.

them going around<sup>1</sup> in the house. Then he said, "O young men! This which ye are seeking<sup>2</sup> in the night<sup>3</sup> we have<sup>4</sup> already sought<sup>2</sup> in the day-time, but have not<sup>5</sup> found it!" So they laughed and went out.

134. It is related<sup>6</sup>, that<sup>7</sup> a certain one of the polite scholars eulogized a certain one of the princes; so he commanded [that] to him an [ass's] saddle and saddle-girth [should be given]. So he took them<sup>8</sup> on<sup>9</sup> his shoulder and went out from his presence<sup>10</sup>. Then a certain one of his companions saw him, then said, "What [is] this?" He said, "I eulogized the prince with the most beautiful of my poems, then he invested me with [something] of<sup>11</sup> the most glorious of his dresses".

135. Al-Mugîra, the son of Šu'ba said: No one (not)<sup>12</sup> has deceived me except (another than) a youth of<sup>13</sup> the sons of al-Hârîṭ. For I mentioned a woman of theirs (of<sup>11</sup> them), that<sup>13</sup> I should marry her; then he said, "O<sup>14</sup> Prince! [There is] no good<sup>15</sup> for thee in her." So I said, "And why [not]?" He said, "I saw a man kissing<sup>16</sup> her." So I turned from her; then the young man married her. So I reproached him and said, "Didst thou not<sup>17</sup> inform me that thou<sup>18</sup> hadst

<sup>7</sup> imperf. <sup>2</sup> with suffix. <sup>3</sup> § 118 a. <sup>4</sup> § 98 e. <sup>5</sup> مَا § 150 a.  
<sup>6</sup> § 98 b. <sup>7</sup> أَنَّ. <sup>8</sup> dual suffix. <sup>9</sup> عَلَى. <sup>10</sup> مِنْ عِنْدِهِ. <sup>11</sup> مِنْ.  
<sup>12</sup> 101 c. <sup>13</sup> ل. <sup>14</sup> أَجَبَهَا. <sup>15</sup> § 111. <sup>16</sup> imperf. <sup>17</sup> أَلَمْ § 101 c.  
<sup>18</sup> أَنَّ with suff.

seen a man kissing her?" He said, "Yes, I saw her father kissing her."

136. Al-Dahhâk the son of Muzâhim said to a Christian, "[How would it be] if<sup>1</sup> thou wert to become a Muslim?" He said, "I have not<sup>2</sup> ceased loving<sup>3</sup> Islâm<sup>4</sup>, except that<sup>5</sup> my love for wine<sup>6</sup> prevents me from it." So he said, "Become a Muslim and drink it!" So after he had become a Muslim, he said to him, "Thou hast<sup>7</sup> become a Muslim, so if thou drink it<sup>8</sup>, we shall chastise thee; and if thou apostatize, we shall have thee killed<sup>9</sup>, so choose for thyself". Then he chose Islâm and his Islâm was good. So he had taken<sup>10</sup> him by stratagem.

137. A Bedouin stole a purse in which (it) [were] pieces of money<sup>11</sup>, thereupon he entered the mosque to pray<sup>12</sup>; and his name was<sup>13</sup> Moses. Then the leader of prayer recited, "And what is that<sup>14</sup> in<sup>15</sup> thy right hand, Oh Moses<sup>16</sup>?" So he said, "By God, verily thou [art] an enchanter!" Thereupon he threw away the purse and went out.

138. A man claimed the (a) gift of prophecy in the days<sup>17</sup> of al-Rašîd. So after he had appeared

<sup>1</sup> لَوْ § 102. <sup>2</sup> مَا with perf. <sup>3</sup> § 110 with indetermin. part.

<sup>4</sup> § 132 end. <sup>5</sup> §§ 147 c, 148 إِلَّا أَنَّهُ with foll. verbal sentence.

<sup>6</sup> § 131. <sup>7</sup> § 98c with قَدْ. <sup>8</sup> § 159. <sup>9</sup> § 17, note b. <sup>10</sup> perf.

<sup>11</sup> indetermin. <sup>12</sup> § 99 b. <sup>13</sup> كَانَ. <sup>14</sup> fem. <sup>15</sup> ب. <sup>16</sup> Surah 20, 18.

<sup>17</sup> § 113 a.

before him [the Caliph], he asked him, "What [is that] which is said of thee?" He said, "that I<sup>1</sup> am a noble prophet." He asked, "But what<sup>2</sup> indicates the truth of thy claim?" He said, "Demand what<sup>3</sup> thou wilt"<sup>4</sup>. He said, "I wish that<sup>5</sup> thou make these<sup>6</sup> beardless slaves, [who are] standing<sup>7</sup> [there] this moment<sup>8</sup> [to be furnished] with beards"<sup>9</sup> Then he looked down for a while<sup>10</sup>, thereupon he raised his head and said, "How is it lawful that I make these<sup>11</sup> beardless [ones to be furnished] with beards<sup>9</sup> and alter these<sup>6</sup> beautiful<sup>12</sup> forms? but<sup>13</sup> I will make the bearded ones (owners of beards) beardless in one twinkling." So al-Rašid laughed at him and pardoned him and commanded a present [to be given] to him.

139. A person pretended to prophecy<sup>14</sup>; then they besought of him in<sup>15</sup> the presence of al-Ma'mûn a miracle. So he said, "I will cast for you a pebble into the water, then it will dissolve". He [al-Ma'mûm] said, "We are<sup>16</sup> content." So he brought out a pebble [which he had] along with him<sup>17</sup>, then cast it into the water; then it dissolved. So they said, "This<sup>18</sup> is a

1 § 96 d. 2 أَيَّ شَيْءٍ 3 § 5, note b. 4 perf. § 159. 5 أَنْ.

6 § 120 d; the dem. in sing., the adj. in broken pl. ' determ. § 120 a. 8 § 118 a. 9 indetermin. 10 § 113 a. 11 plur. 12 § 120 fem. sing. 13 وَأَيْنَمَا 14 § 22. 15 ب 16 § 98 c. 17 مَعَهُ § 121 a. 18 § 143.

trick; however, we will give<sup>1</sup> thee a pebble of our own<sup>2</sup>, and let<sup>3</sup> it dissolve!“ Then he said, “Ye are not<sup>4</sup> more illustrious<sup>5</sup> than Pharao and I am not (and not I<sup>6</sup>) mightier in wisdom<sup>7</sup> than Moses, and Pharao did not<sup>8</sup> say to Moses, ‘I am not<sup>9</sup> content with what thou doest<sup>10</sup> with thy staff, so that<sup>11</sup> I will give thee a staff of my own<sup>12</sup>, which<sup>13</sup> thou shalt make [into] a serpent.”” So al-Ma’mûn laughed and let him pass on.

140. It is said<sup>14</sup> that Abû Dulâma<sup>15</sup> the poet was standing<sup>16</sup> before al-Saffâh on<sup>17</sup> a certain day (a certain one of the days). Then he said to him, “Ask of me what thou dost want (thy want)!” So Abû Dulâma said to him, “I want a hunting-dog”. So he said, “Give ye it<sup>18</sup> to him!” Then he said, “And I want a horse, on<sup>19</sup> which I may go forth to hunt.” He said, “Give ye it to him!” He said, “And a page<sup>20</sup>, who<sup>21</sup> will lead the dog and hunt with him.” He said, “And give ye him a page!” He said, “And a slave-girl<sup>22</sup>, who<sup>23</sup> will prepare the game and give us to eat of it.” He said, “Give ye him a slave-girl!” He said, “These,

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<sup>1</sup> imperf. <sup>2</sup> مِنْ عِنْدِنَا. <sup>3</sup> imperf. of وَدَعَ w. suff.; then impf. <sup>4</sup> كَيْسٌ § 110. <sup>5</sup> § 63 b. <sup>6</sup> وَلَا أَنَا. <sup>7</sup> § 113 c. <sup>8</sup> § 101 c. <sup>9</sup> كَمْ. <sup>10</sup> § 156. <sup>11</sup> حَتَّى with subj. <sup>12</sup> مِنْ عِنْدِي. <sup>13</sup> §§ 155—56. <sup>14</sup> § 98 c. <sup>15</sup> 147 a. <sup>16</sup> كَانَ with part. § 110. <sup>17</sup> فِي. <sup>18</sup> with إِيَّاهُ, which stands last, § 54 b. <sup>19</sup> عَلَى (after the verb) § 155. <sup>20</sup> accus. <sup>21</sup> § 155. <sup>22</sup> accus. <sup>23</sup> § 155.

O Prince of the Believers! have need of ([there is] no <sup>1</sup> escape for them from) a dwelling, which <sup>2</sup> they may inhabit." So he said, "Give ye him a dwelling, which <sup>2</sup> will contain them!" He said, "And if they have not (and if not is <sup>3</sup> to them) an estate, then wherefrom shall they live?" He said, "I grant <sup>4</sup> thee ten cultivated <sup>5</sup> estates and ten waste estates <sup>5</sup>." He said, "And what [are] the waste <sup>5</sup> [ones] O Prince of the Believers?" He said, "In which <sup>6</sup> [there are] no plants <sup>7</sup>." He said, "I <sup>4</sup> grant thee, O Prince of the Believers, a hundred <sup>8</sup> waste estates of <sup>9</sup> the deserts of the Sons of Asad." Then he laughed at him and said, "Make them <sup>10</sup> all of them <sup>10</sup> cultivated! <sup>10</sup>"

141. It is related <sup>11</sup>, that Harûn al-Rašîd had (that to H. was <sup>12</sup>) a black slave-girl, of ugly mien <sup>13</sup>. Now he scattered one day gold-pieces <sup>14</sup> among (between) the slave-girls; so the slave-girls set about <sup>15</sup> gathering <sup>16</sup> up the gold-pieces, whilst <sup>17</sup> that slave-girl stood still, looking <sup>18</sup> at the face of al-Rašîd. Some one asked (it was asked), "Dost thou <sup>19</sup> not pick up the

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<sup>1</sup> § 111. <sup>2</sup> §§ 155—56. <sup>3</sup> لَمْ تَكُنْ. <sup>4</sup> § 98 c with قَدْ.  
<sup>5</sup> § 87 a. <sup>6</sup> مَا and prep. with pronoun at the end of the sentence.  
<sup>7</sup> § 111. <sup>8</sup> § 92 c. <sup>9</sup> مِنْ. <sup>10</sup> fem. sing. <sup>11</sup> § 98 c. <sup>12</sup> أَنَّهُ كَانَ لِ  
<sup>13</sup> § 147 c. <sup>14</sup> determ. § 134. <sup>15</sup> indeterm. <sup>16</sup> § 136 a. <sup>17</sup> §§ 152  
note b, 136 d (impf. pl. fem.) <sup>18</sup> § 157 a with part. <sup>19</sup> § 157 b  
impf. alone. <sup>19</sup> أَلَا w. impf. fem.

gold-pieces?" Then she said, "Verily what<sup>1</sup> they seek [is] the gold-pieces, but (and) what<sup>1</sup> I seek [is] the owner of the gold-pieces." Then her speech pleased him; so he placed her near [to him] and brought good upon her. Then the report got to the grandees, that<sup>2</sup> Harûn al-Rašîd was enamoured<sup>3</sup> of a black slave-girl. So after that had come to his knowledge, he sent for the whole of the grandees, until he had assembled<sup>4</sup> them in his presence<sup>5</sup>. Then after he had commanded the bringing in<sup>6</sup> of the slave-girls, he gave every one of<sup>7</sup> them a goblet of<sup>7</sup> chrysolite<sup>8</sup> and commanded it to be thrown down<sup>6</sup>. But they declined [doing it] in a body (as a whole<sup>9</sup>). Then the turn came to (the affair got to) the ugly slave-girl; but she threw down the goblet and broke it. So they said, "Look<sup>10</sup> at this girl, her name [is] ugly, and her manner [is] ugly, and her action [is] ugly". Then said to her the Caliph, "Why then didst thou break<sup>11</sup> it"? Then she said, "Thou didst<sup>12</sup> command me to break it<sup>13</sup>; so I was of opinion that<sup>14</sup> in<sup>15</sup> its being broken [lay] a detriment<sup>16</sup> with regard to the

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<sup>1</sup> part. pass. with suffix. <sup>2</sup> بَانَ. <sup>3</sup> imperf. <sup>4</sup> § 152, note c.  
<sup>5</sup> عِنْدَهُ. <sup>6</sup> ب with infinitive § 131. <sup>7</sup> مِنْ § 119 a.  
<sup>8</sup> determ. <sup>9</sup> § 113 b. <sup>10</sup> plur. <sup>11</sup> 2nd. pers. fem. perf. w. suff.  
 § 53 a. <sup>12</sup> § 98 e. <sup>13</sup> ب with inf. <sup>14</sup> أَنَّ. <sup>15</sup> فِي. <sup>16</sup> § 147 a.

treasure of the Caliph, and in its not being broken (in the lack of its being broken) a detriment<sup>1</sup> with regard to his command; and the detriment with regard to the first is fitter to keep intact<sup>2</sup> the inviolability of the command of the Caliph. And I was of opinion that in its being broken [lay] my being called (qualified<sup>3</sup> as<sup>4</sup>) the crazy [one], and in keeping it intact my called being (qualified<sup>3</sup> as<sup>4</sup>) the disobedient [one]; and the first [is] more agreeable to me than the second." Then the grandees found<sup>5</sup> that<sup>6</sup> to be beautiful of<sup>7</sup> her and praised her for<sup>8</sup> it and excused the Caliph for<sup>9</sup> loving her. And God knows best ([is] most knowing<sup>10</sup>).

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<sup>1</sup> § 147 *a.*    <sup>2</sup> § 113 *d*, indetermin. inf. with following ل § 131.

<sup>3</sup> § 61 *c.*    <sup>4</sup> ب.    <sup>5</sup> § 136 *a.*    <sup>6</sup> at the end.    <sup>7</sup> مِنْ.    <sup>8</sup> عَلَى.

<sup>9</sup> فِي.    <sup>10</sup> elative.



## GLOSSARY A.

pl. = plural, see §§ 88—90. The numbers within parentheses after the broken plurals refer to the forms as numbered in these sections.

Aaron هَارُونُ

Abraham اِبْرَاهِيمُ

abstinence زُهْدٌ

Abū Bekr al-Rabbāni أَبُو بَكْرٍ الرَّبَّانِي

أَبُو دُلَامَةَ

abundant *see much.*

accept (to) قَبِلَ *impf. a.*

acquire (to cause to) كَسَبَ  
*IV with two accus.*

act well (to) حَسَنَ *IV.*

action فِعْلٌ. *See also bring.*

address (to) خَطَبَ *III.*

affair أَمْرٌ

after, after that *conj.* لَمَّا  
§ 98 f.

after *prep.* خَلْفَ.

agreeable to *elat.* أَحَبُّ  
*with إِلَى.*

aid (to) عَانَ *med. و IV*  
*with acc.*

‘Alī عَلِيٌّ

all كُلٌّ *with determ. noun*  
*or suffix § 119 b.*

alms (to give in) صَدَقَ  
*V with بِ of the gift.*

along with *prep.* مَعَ.

already قَدْ § 98 e.

alter (to) غَارَ *med. ي II.*

although وَإِنْ § 159.

among فِي.

ample وَاسِعٌ *elat. § 63 b.*

‘Amr <sup>s</sup>عَمْرُو § 90 n.

and <sup>s</sup>وَ.

angel <sup>s</sup>مَلَك pl. <sup>s</sup>مَفَاعِلَة (28).

anger <sup>s</sup>غَضَب.

animal (domestic) <sup>s</sup>بَهِيْمَة  
pl. <sup>s</sup>فَعَائِل (25).

another than <sup>s</sup>غَيْر with fol-  
lowing gen.

answer (to give) to جَاب  
X med. <sup>s</sup>وَ with <sup>s</sup>ل.

antidote <sup>s</sup>دِرْيَاق.

Antioch <sup>s</sup>أَنْطَاكِيَة.

any <sup>s</sup>مِنْ (prep.), cf. § 141.

apostatize <sup>s</sup>رَد VIII.

apostle <sup>s</sup>رَسُول.

appear (to) <sup>s</sup>مَثَلَ.

appearance <sup>s</sup>ظُهُور.

apply oneself to (to) عَطَا  
II with acc.

approach (to) <sup>s</sup>قَرَب impf.  
u, with <sup>s</sup>مِنْ.

arise (to, in the morning)

<sup>s</sup>صَبَح IV.

as <sup>s</sup>see like.

as to <sup>s</sup>أَمَّا with nom. and ف  
in the apodosis.

Asad <sup>s</sup>أَسَد.

ashamed (to be) <sup>s</sup>حَيَّ X  
§ 49 c.

ask (to) <sup>s</sup>قَالَ med. <sup>s</sup>وَ with  
<sup>s</sup>ل. — to ask something  
of <sup>s</sup>سَأَلَ impf. a, with two  
acc. § 38 b.

ass <sup>s</sup>حِمَار.

assemble (to) <sup>s</sup>جَمَعَ impf. a.

assert (to) <sup>s</sup>زَعَم impf. u.

astrologer <sup>s</sup>مُنْتَجِم.

at (one's house) <sup>s</sup>عِنْد.

Bagdad <sup>s</sup>بَغْدَاد.

baggage <sup>s</sup>مَتَاع.

be, exist (to) <sup>s</sup>كَان med. <sup>s</sup>وَ.  
— not to be <sup>s</sup>لَيْس § 50.

beard <sup>s</sup>لَحْيَة pl. <sup>s</sup>فِعْل (3); cf.  
§ 71 b.

- beardless <sup>فَعْلٌ</sup> <sup>pl.</sup> <sup>أَمْرُدٌ</sup> (1).  
 beat (to) <sup>ضَرَبَ</sup> *impf. i, inf.*  
<sup>ضَرَبٌ</sup>.  
 beauty <sup>حُسْنٌ</sup>. — beauties  
<sup>مَكَاسِينُ</sup>.  
 beautiful <sup>حَسَنٌ</sup> *fem.* <sup>نَءٌ</sup>;  
*elat. § 63 b.* — to find  
 to be beautiful <sup>حسن</sup> *X*.  
 because <sup>لِأَنَّ</sup> § 147 *a*.  
 Bedouin <sup>أَعْرَابِيٌّ</sup>.  
 before (of place) = be-  
 tween the two hands  
 of (dual stat. constr.).  
 beg of (to) <sup>سَأَلَ</sup> *impf. a,*  
*with acc.*  
 beggar *part. act. of* <sup>سَأَلَ</sup>.  
 begin, begin with (to) <sup>بَدَأَ</sup>  
*impf. a, with acc.*  
 beginning <sup>رَأْسٌ</sup> (lit. head).  
 believe (to) <sup>أَمِنَ</sup> *IV*; —  
 believer *id. part. act.*  
 belly <sup>بَطْنٌ</sup>.  
 beseech of (to) <sup>طَلَبَ</sup> *III*  
*with acc. of person and*  
*of thing.*  
 best *elat. of good.*  
 better *elat. of good.*  
 between <sup>بَيْنَ</sup>.  
 beverage <sup>مَشْرَبٌ</sup> *pl.* <sup>مَقَاعِلُ</sup>  
 (23).  
 birds *coll.* <sup>طَيْرٌ</sup>.  
 birth <sup>مَوْلَدٌ</sup>.  
 black <sup>أَسْوَدٌ</sup> *fem.* § 74 *b*.  
 blackness <sup>سَوَادٌ</sup>.  
 bless (to) <sup>صَلَّى</sup> *II* *with* <sup>عَلَى</sup>.  
 body <sup>جَسَدٌ</sup> *pl.* <sup>أَفْعَالٌ</sup> (17).  
<sup>بَدَنٌ</sup> (no. 67).  
 book <sup>كِتَابٌ</sup>.  
 born (to be) <sup>وُلِدَ</sup> *V*.  
 bottom <sup>غِيَابَةٌ</sup>.  
 break (to) <sup>كَسَرَ</sup> *impf. i.*  
 bring (to) <sup>جَاءَ</sup> *med.* <sup>يَ</sup>.  
 — to bring an action  
 against one another

حكم VI. — to bring in  
حضر IV. — to bring  
into دخل IV. — to  
bring out خرج IV. —  
to bring upon أتى IV  
with على.

brother أخ § 90 a, c; pl.  
§ 88, 5; pl. when =  
"friends" § 88, 21.

bury (to) دفن impf. i, inf.  
دفن.

but ف.

by, by means of ب; in  
oaths = و w. the gen.  
§ 95 i.

Byzantines (the) coll. الروم.

Caliph خليفة.

care هم.

carry onwards (to) سار  
med. ي, with ب.

case خبر.

cast (to) طرح impf. a.

cease (to) زال med. و (for  
زول § 42 d, § 44).

certain one (a) بعض with  
pl. of follow. noun.

character خلق pl. أفعال  
(17).

characteristic علامة.

chastise (to) حد impf. u.

chastisement عذاب.

cheap (to become) رخص  
impf. u.

chief رئيس pl. فعلاء (20).

choose (to) خار med. ي  
VIII.

chrysolite ياقوت.

Christian نصراني pl. فعالي  
نصاري; (29).

claim (to) دعا VIII § 25,  
note.

claim دعوى.

cloak رداء.

clot of blood علقة.

- clothe (to) كَسَا *impf. u.*  
 city مَدِينَةٌ.  
 cognizant of عَلِيمٌ بِ.  
 combat (to) قَتَلَ *III.*  
 come (to) أَتَى *impf. i.* —  
 to come to one's know-  
 ledge (concerning) بَلَغَ  
*impf. u, with acc. (and*  
*عَنْ).* — to come in  
 upon دَخَلَ *impf. u, with*  
*عَلَى.* — to come out  
 from خَرَجَ *impf. u, with*  
*مِنْ.*  
 come together جَمَعَ *VIII.*  
 command (to) أَمَرَ *impf. u.*  
 — to command anyone  
 to do a thing, *id. with*  
*acc. and أَنْ* *with the*  
*subj.* — to command  
 anything to be given  
 to anyone, *id. with لِ*  
*of pers. and بِ* *of thing.*  
 — to command any  
 thing to be done, *id.*  
*with بِ* *and infin.*  
 command أَمَرَ.  
 companion صَاحِبٌ *pl.*  
 أَفْعَالٌ (17).  
 compassionate رَحِيمٌ.  
 concerning فِي.  
 confide in (to) أَمِنَ *VIII.*  
 conquering *part. act. of*  
 قَهَرَ.  
 consider as (to) ظَنَّ *impf.*  
*u, with acc.*  
 consumed (to be) حَرَقَ  
*VIII.*  
 contain (to) جَمَعَ *impf. a.*  
 content (to be) رَضِيَ *impf.*  
*a.* — to be content with,  
*id. with بِ.*  
 contentment قَنَاعَةٌ.  
 continence فُرُوجٌ (*pl. of*  
*فَرْج*).

- continue (to) دَامَ *med.* و  
§ 110.
- contradict (to) خَلَفَ *III.*
- converse (to) حَدَّثَ *V.* —  
to converse about, *id.*  
with بِ.
- counsel (to ask) سَأَلَ *med.*  
و *X.*
- country بَلَدٌ *pl.* فِعَالٌ (9).
- courage شَجَاعَةٌ.
- cover up (to) سَتَرَ *impf. u.*
- covetousness حَرَصٌ.
- cradle مَهْدٌ.
- crazy *part. pass. of* جَنَّ  
*fem.* عَ.
- creation خَلَقٌ.
- crucify (to) صَلَبَ *impf. i.*
- cultivated *part. act. of*  
عَمَرَ *fem.* عَ.
- cure شَفَاءٌ.
- cut (to) قَطَعَ *impf. a.* —  
to cut open شَقَّ *impf. u.*
- ad-Dahhāk اَلدَّحَّاكُ.
- Damascus دِمَشْقُ.
- daughter بِنْتُ § 90 *i.*
- day يَوْمٌ *pl.* أَيَّامٌ §§ 88, 17;  
90 *s.* — one day يَوْمًا.
- to-day الْيَوْمَ.
- day-time نَهَارٌ.
- dead مَيِّتٌ.
- death مَوْتُ.
- deceive (to) خَدَعَ *impf. a.*
- decline (to) مَنَعَ *VIII.*
- decree (to) قَضَى *impf. i.*
- demand (to) a thing سَأَلَ  
*impf. a, with* عَنْ § 38 *b.*
- depend on (to) وَكَلَ *V, with*  
عَلَى.
- desert فِعَالٌ *pl.* فَيْفَاءٌ (26);  
فَيَافٍ.
- desirous of (to be) شَاقٌ  
*med.* و *VIII, with* إِلَى or  
عَلَى.
- detriment نَقَصٌ.

- devoted to (to be) هَمَكَ VIII with فِي.
- devotee *part. act. of* عَبْد V.
- die (to) مَاتَ *med.* و.
- difficult عَسِيرٌ.
- disagree (to) خَلَفَ VIII.
- disease دَاءٌ.
- disgraceful قَبِيحٌ.
- dish طَعَامٌ.
- dislike (to) كَرِهَ *impf. a.*
- disobedient *part. act. of* عَصَى.
- dissolve (to) ذَابَ *med.* و.
- distance مَسَافَةٌ.
- distinguish (to) خَصَّ *impf. u.*
- do (to) عَمِلَ *impf. a.*; فَعَلَ *impf. a* (no. 139). — to do according to عَمِلَ with بِ.
- dog كَلْبٌ; hunting-dog كَلْبٌ صَيِّدٌ.
- domestic *see* animal.
- door بَابٌ.
- drachma دِرْهَمٌ.
- draw forth (to) بَرَزَ IV.
- dread (to) خَشِيَ *impf. a.*
- dress فَعَالِلٌ *pl. مَلْبَسٌ* (23).
- drink (to) شَرَبَ *impf. a.*
- drunk, drunken سَكْرَانٌ.
- dwelling دَارٌ (*fem.*).
- early *see* morning.
- East مَشْرِقٌ.
- easy يَسِيرٌ.
- eat (to) أَكَلَ *impf. u.*; *imp.* § 38 b. — to give to eat of طَعَمَ IV *with acc. pers. and مِنْ*.
- education أَدَبٌ. — to show one's education ادبَ V.
- elder أَكْبَرُ *pl. أَفَاعِلٌ* (23).

elect (to) صَفَى *VIII.*

elegance جَبَالٌ.

enamoured of (to be)

عَشِقَ *impf. a, with acc.*

enchanter سَاحِرٌ.

encounter (to) لَقِيَ *III.*

endurance صَبْرٌ.

enemy عَدُوٌّ.

enjoy oneself (to) طَرِبَ *V.*

entail (to) وَرَثَ *IV.*

enter (to) دَخَلَ *impf. u.*

see § 107 note.

entertain (to) قَرَى *impf. i.*

*inf.* قَرَّآءَ.

entrance مَدْخَلٌ.

entrust (to) anyone with

وَدَعَ *X with two accus.*

envious *part. act. of* حَسَدَ.

equal سَوَاءٌ.

ere, *conj.* قَبْلَ أَنْ § 100.

err (to) غَلَطَ *inf.* غَلَطٌ.

error ضَلَالٌ.

escape (to) نَجَا *impf. u.*

escape بُدَّ.

estate ضَيْعَةٌ *pl.* فِعَالٌ (9).

eulogize (to) مَدَحَ *impf.*

*a.; id.* *VIII* (no. 134).

evening (late) عَشِيٌّ.

every كُلٌّ *with indetermin.*

*noun.* § 119 b.

evidence بَيِّنَةٌ.

evil (to be) سَاءَ *med.* و.

— to do evil *id.* *IV.*—

evil-doer *part. act. of*

*id.* *IV.*

evil سُوءٌ.

example عِبْرَةٌ.

excellent فَاضِلٌ *elat.* § 63 b.

except إِلَّا (= لَا إِنْ) § 151.

— except that إِلَّا أَنَّهُ

§ 147 c.

excepting مَا خَلَا *with acc.*

excuse (to) عَذَرَ *impf. i.*

excuse عَذْرٌ.



- exhort (to) **وَعَظَ** *impf. i*, § 40 *a*.  
 exist (to) **كَانَ** *med.* **و**.  
 exit **خَرَجَ**.  
 exterior **عَلَانِيَّة**.  
 extract (to) **خَرَجَ** *X*.  
 eye **عَيْنٌ** *fem.* § 72.  
 face **وَجْهٌ**.  
 fast (to) **صَامَ** *med.* **و**.  
 father **أَبٌ** § 90 *a*.  
 fault **عَيْبٌ** *pl.* **عُيُوبٌ** (10).  
 favour **نِعْمَةٌ** *pl.* **فَعَلَ** (3).  
 fear (to) **خَافَ** *med.* **و** *impf.* *a*, § 42 *d*.  
 feed (to) **طَعَمَ** *IV*.  
 fight (to) with one another **قَتَلَ** *VI*.  
 find (to) **وَجَدَ** *impf. i*, § 40 *a*.  
 fire **نَارٌ**.  
 first **أَوَّلٌ**.  
 fit **وَلِيَ** *elat.* **أَوَّلَى**.  
 five **خَمْسٌ** §§ 91, 92 *a*.  
 flare up (to) **أَجَّ** *V*.  
 flight **هَرَبٌ**.  
 flourishing (to make) **عَمَرَ** *impf. u*.  
 fly (to) from **فَرَّ** *impf. i*, *with مِنْ*.  
 folk **قَوْمٌ** *pl.* § 88, 17; **بَشَرٌ** *coll.* (no. 120).  
 follow (to) **تَبَعَ** *impf. a*.  
 fool *part act of* **جَهَلَ**.  
 for *prep.* **لِ** § 95 *h*; *conj.* **فَإِنَّ** § 96 *d*.  
 forbid (to) a thing to any-one **حَرَّمَ** *impf. i*, *with two accus.*  
 force (to) **ضَرَّ** *VIII*. § 25 *note*.  
 forelock **فَوَاعِلٌ** *pl.* **نَاصِيَةٌ** (24).  
 forgive (to) **غَفَرَ** *impf. i*.  
 forgiving **غَفُورٌ**.

- forgiveness (to beg) غفر *X*.
- form صُورَةٌ *pl. فُعَلٌ* (4).
- four أَرْبَعٌ §§ 91, 92 *a*.
- fourth رَابِعٌ.
- friend صَاحِبٌ (*see p. 85\**).
- of God = Abraham خَلِيلٌ.
- intimate صَدِيقٌ *pl.* (18).
- friendly لَطِيفٌ.
- from *prep.* مِنْ.
- fruit ثَمَرَةٌ.
- future life *see* life.
- gain (to make) كَسَبَ *V*.
- game صَيْدٌ.
- garment ثَوْبٌ *pl. فِعَالٌ* (9).
- gate بَابٌ.
- gate-keeper بَوَّابٌ.
- gather up (to) لَقَطَ *VIII*.
- get to (to) نَهَى *VIII with*  
إِلَى. — to get through  
قَطَعَ *impf. a*.
- gift مَوْهَبٌ *pl. مَفَاعِلٌ* (23).  
*see also* prophecy.
- girl جَارِيَةٌ.
- give (to) عَطا *IV with two*  
*acc. — to give way inf.*  
خَضَعُ.
- glad *see* tidings.
- glance بَصَرٌ *pl. أَفْعَالٌ* (17).
- glorify (to) سَبَحَ *II*.
- glorious فَاحِشٌ *elat. § 63 b*.
- glory شَرَفٌ.
- go round (to) دَارَ *med. و.*  
— to go away ذَهَبَ  
*impf. a. — to go on*  
مَشَى *impf. i. — to go*  
out خَرَجَ *impf. u. —*  
to let go رَسَلَ *IV*.
- goblet قَدَحٌ.
- god إِلَهٌ; God اَللَّهُ, by God  
وَاللَّهُ.
- gold-piece دِينَارٌ *pl. § 90 k*.
- good noun and adj. خَيْرٌ.

- elat. id.* — to be good **بُغَضُ**.  
**حَسُنَ** *impf. u.* — to have (to), is expressed by  
 make good **طَابَ** *med.* the subject in the dative  
*IV.* (with **لِ**) followed by the  
 government **رِئَاسَةً** or object in the nom. (as  
**رِئَاسَةً**. **لَهُ مَالٌ** he has money);  
 governor **وَلِيٌّ** occasionally a form of  
 grandee **مَلِكٌ** *pl.* § 88, 10. **كَانَ** to be stands before  
 grant (to) **قَطَعَ** *IV* with the subject (as **كَانَ لَهُ**  
*two accus.* he had money). —  
 grateful (to be) **شَكَرَ** *impf. u.* not to have either as in  
 great **كَبِيرٌ**. — to be, be- the last example, but  
 come great **كَبُرَ** *impf. u.* with **لَيْسَ** (§ 50) instead  
 green (fresh) **رَطْبٌ** of **لَيْسَ لَهُ مَالٌ** **كَانَ**  
 greeting **سَلَامٌ** or **لَا** with following ob-  
 guard (to) **صَانَ** *med.* ; **جَعَلَ** *impf. u.* object (§ 111) and dative  
*inf.* **صَوَّنَ** of subject (**لَهُ**).  
 guest **ضَيْفٌ**.  
 hand **يَدٌ** § 90 *r.* he **هُوَ** § 12 *a.* — he who  
 al-Hārit **أَلْحَارِثُ**. **مَنْ** § 14 *b.*  
 Hārūn ar-Rāshid **هَارُونُ** head **رَأْسٌ**.  
**الرَّشِيدُ**. hear (to) **سَمِعَ** *impf. a, inf.*  
 heart **قَلْبٌ** *pl.* **فُعُولٌ** (10).

- heaven سَمَآءٌ *pl.* سَمَوَاتٌ § 76 b.  
 heir *part. act. of* وِرْث *pl.* وَرَثَةٌ (6).  
 hell-fire النَّارُ.  
 help (to) نَصَرَ *impf. u.* —  
 to demand help of عَانَ  
*med. و. X with* بِ.  
 Heraclius هِرَقْلُ.  
 high عَلِيٌّ.  
 holy see war.  
 hope for (to) رَجَا *impf. u,*  
*with acc.*  
 horse دَابَّةٌ.  
 horsemen *coll.* خَيْلٌ.  
 house بَيْتٌ.  
 how كَيْفٌ.  
 however وَلَآكِنْ *with follg.*  
*verb.*  
 humble (to be) وَضَعَ VI.  
 hungry *part. act. of* جَاعَ  
*med. و.*  
 hundred مِائَةٌ §§ 91, 92 c.
- hunt (to) صَادَ *med. ي.* —  
 to go forth to hunt *id. V.*  
 hunt, chase صَيْدٌ.  
 hurry (to) عَجَلَ II.  
 al-Husain الْحُسَيْنُ.  
 hypocrisy (religious) رِيَاءٌ.  
 hypocrite *part. act. of*  
 نفَقَ III.  
 I أَنَا.  
 ignorance جَهْلٌ.  
 ignorant *part. act. of* جهَلَ.  
 idea مَفَاعِلُ *pl.* مَعْنَى (23).  
 if إِنْ § 159; *in hypothe-*  
*tical clauses* لَوْ *with the*  
*perf.* — if anyone مَنْ  
 § 159.  
 illustrious جَلِيلٌ *elat.*  
 § 63 b.  
 imperfection *inf. of* فَات  
*med. و. VI.*  
 in *prep.* فِي.  
 incumbent on (to be) وَجَبَ  
*impf. i, with* عَلَى § 40 a.

- indicate (to) دَلَّ *impf. u,* with عَلَى.
- indication دَلِيلٌ.
- indigestion بَشَمٌ.
- inform (to) خَبَرَ *IV.*
- inhabit (to) سَكَنَ *impf. u.*
- inhabitants أَهْلٌ.
- inquire concerning (to) فِي X *with* فَتَى.
- intelligent *part. act. of* عَقَلَ.
- interior سَرِيرَةٌ.
- interrupted (to be) قَطَعَ *VII.*
- intimate *see* friend.
- into *prep.* فِي.
- invest (to) anyone with عَلَى *impf. a, with* خَلَعَ *of pers. and acc. of thing.*
- inviolability حُرْمَةٌ.
- invite to (to) دَعَا *impf. u, with* إِلَى.
- Islam اِلْسْلَامٌ.
- Israel اِسْرَائِيلُ.
- Jalāl ad-dīn جَلَالُ الدِّينِ.
- Jerusalem اَلْقُدْسُ.
- Jews (the) *coll.* اَلْيَهُودُ.
- join (to) لَحِقَ *impf. a, with* بَ.
- Jonah يُونُسُ.
- Joseph يُوْسُفُ.
- joy سُرُورٌ.
- justice عَدْلٌ.
- keep from (to) مَنَعَ *impf. a, with acc. and* مِنْ.
- keep intact (to) بَقِيَ *IV.*
- kill (to) قَتَلَ *impf. u.*
- kindle (to) وَقَدَ *impf. i.*
- king مَلِكٌ.
- kingdom مَمْلَكَةٌ.
- kiss (to) قَبَلَ *II.*
- knock (to) at the door of

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 leave, leave off (to) تَرَكَ *impf. u.*  
*of pers. and acc. of door.*  
 know (to) عَلِمَ *impf. a*;  
 عَرَفَ *imp. i* (no. 132),  
 دَرَى *impf. i* (no. 73).  
 knowing *part. act. of علم*;  
*elat. § 63 b.*  
 Koran الْقُرْآنُ.  
 lack عَدَمٌ.  
 lamp سِرَاجٌ.  
 laugh (to) ضَحِكَ *impf. a.* —  
 to laugh at *id. with مِنْ*  
 — to make laugh *id.*  
*IV with بِ of means.*  
 law-code شَرِيعَةٌ.  
 lawful (to be) حَلَلٌ *impf. i.*  
 lead (to) قَادَ *med. و.*  
 leader *see prayer.*  
 learn (to) عَلِمَ *V.*  
 learned عَلِيمٌ *pl. فُعَلَاءُ*  
 (20).  
 learning عِلْمٌ.
- let (to) وَدَعَ *impf. a* § 40 a.  
 liar (to declare anyone to  
 be a) كَذَبَ *II.*  
 liberal سَخِيٌّ.  
 lie, tell a lie (to) كَذَبَ  
*impf. i; inf. كِذْبٌ.*  
 life (the future, next world)  
 الْآخِرَةُ.  
 life-time حَيَاةٌ.  
 light (to) سَرَجَ *IV.* — to  
 give light to ضَاءَ *med.*  
*و IV, with ل.*  
 like (like as) *prep.* كَكَ; *conj.*  
 كَمَا أَنْ (with *vb. sent.*), كَمَا  
 (*nom. sent.*).  
 likeness مَثَلٌ.  
 little قَلِيلٌ.  
 live (to) عَاشَ *med. ي.*  
 living حَيٌّ.  
 long طَوِيلٌ.

- long for (to) شاق *med.* و  
VIII, with عَلَى.
- look at (to) نَظَرَ *impf. u.*  
with إِلَى.—to look down  
طَرَق *IV.*—to look into  
طَلَعَ *VIII, with* فِي § 25,  
note.
- lord رَبٌّ.
- love, fall in love with (to)  
حَبَّ *IV, with acc.*
- love حُبٌّ.
- loving *inf.* حَبَبَةٌ.
- lower (to) غَضَّ *impf. u.*
- lust رَغْبَةً.—lusts شَهَوَاتٌ.
- make, make to be (to) جَعَلَ  
*impf. a, (with two accus.).*  
—to make (poetry) قَالَ  
*med.* و.
- malady سَقَامٌ.
- al-Ma'mūn الْمَأْمُونُ.
- man مَرءٍ; (9) فِعَالٌ *pl.* رَجُلٌ.
- antith. to woman* (nos.  
2, 43, 102), § 90 e.
- manifest *part. act.* بَانَ  
*med.* يَ *IV.*
- mankind *coll.* النَّاسُ.
- manner وَضْعٌ.
- marry (to) زَاكَ *med.* و *V.*
- Mary مَرْيَمُ.
- meat لَحْمٌ.
- Mecca مَكَّةُ.
- medicine طِبٌّ.
- meet (to) لَقِيَ *impf. a.*
- mention (to) ذَكَرَ *impf. u.*
- mien مَنْظَرٌ.
- mighty عَظِيمٌ *elat.* § 63 b.
- mill طَاحُونَةٌ.
- mindful of (to be) ذَكَرَ  
*impf. u, with acc.*
- miracle مُعْجَزَةٌ.
- misfortune مُصِيبَةٌ *pl.*
- فَعَائِلٌ (25).

modesty حَيَاءٌ.

moment (this) السَّاعَةَ.

money مَالٌ. — piece of  
money دِرْهَمٌ *pl.* فَعَالِلٌ  
(23).

month شَهْرٌ.

morning (early) بَكْرَةٌ.

morrow, to-morrow غَدٌ.

Moses مُوسَى.

mosque مَسْجِدٌ.

most *elat.* of much.

mountain جَبَلٌ.

much كَثِيرٌ *elat.* § 63 b. —

to be much, abundant

كَثُرَ *impf. u.* — to make  
much كَثُرَ *IV.*

al-Mugīra الْمُغِيرَةُ.

Muḥammed مُحَمَّدٌ.

music سَمَاعٌ.

Muslim (to become a) سَلِمَ

*IV.* — Muslim *id. part.*

*act.*

Muzāḥim مُزَاهِمٌ.

naked عُرْيَانٌ *fem.* عَاةٌ.

name اِسْمٌ.

narrow ضَيِّقٌ (= ضَيِّقٌ)  
*elat.* أَضْيَقٌ.

nature طَبْعٌ *pl.* § 88, 9.

near (to place) قَرَبٌ *II.*

needle اِبْرَةٌ.

neighbour جَارٌ.

niggardly بَخِيلٌ. — to de-  
clare anyone to be n.

بَخَلَ *II.*

niggardliness بُخْلٌ.

night لَيْلٌ.

noble كَرِيمٌ. — nobles *coll.*  
مَلَأَ.

not see § 150.

now *conj.* فَ.

nutriment قُوتٌ.

O! يَا § 85; also أَيُّهَا.

obedient to (to be) قَنَتَ  
*impf. u.* with ل.



observe (to) عَبر VIII.

occasion (as a consequence) (to) عَقِب IV,  
with two accus.

Omar عُمر.

on account of prep. لِ.

one as pronoun or adj.

وَاحِدٌ fem. <sup>س</sup>وَاحِدَةٌ; with  
pron. suffix أَحَدٌ.

only إِنَّمَا.

onslaught <sup>س</sup>بَاسٌ.

open (to) فَتَحَ impf. a;  
inf. فَتْحٌ.

opinion (to be of) رَأَى  
impf. a, § 49 b.

or أَوْ.

other آخَرٌ.

overtake (to) دَرَك IV.

owner صَاحِبٌ pl. أَفْعَالٌ  
(17).

page boy غُلَامٌ.

Paradise الْجَنَّةُ.

pardon (to) عَفَا impf. u,  
with عَلَى.

part (= some) بَعْضٌ  
(§ 133).

pass on (to let) جاز med.  
IV.

pearls coll. لُؤْلُؤٌ.

pebble حَصَاةٌ.

people أَهْلٌ.

perhaps لَعَلَّ § 147 a.

perish (to) هَلَكَ impf. i;  
— to cause to p. id. IV.

person (man) إِنْسَانٌ.

Pharao فِرْعَوْنٌ.

physician طَبِيبٌ.

pick up (to) لَقَطَ impf. u.  
piece, see § 73 c.

piety دِيَانَةٌ.

place (occasion) مَوْطِنٌ pl.  
مَفَاعِدُ (23).

place (to) وَضَعَ impf. a.  
§ 40 a.

- plants *coll.* نَبَاتٌ (*masc.*).  
 please (to) عَجِبَ *IV.* —  
 to be well pleased with  
 عَنْ رَضِيَ *impf. a. with*  
 pleasure لَذَّةٌ *pl.* § 76.  
 pliancy لِينٌ.  
 poem, poetry شِعْرٌ *pl.* أَفْعَالٌ  
 (17).  
 poet شَاعِرٌ.  
 poison سَمٌ.  
 polite scholar ظَرِيفٌ *pl.*  
 (20).  
 poor فَقِيرٌ *pl.* أَفْعَالٌ (20).  
 possessor ذَاتٌ, *fem.* ذُو  
 § 90 l.  
 poverty فَقْرٌ.  
 power قُوَّةٌ.  
 praise (to) حَمِدَ *impf. a.*  
 praise (God) ذَكَرَ.  
 pray (to) صَلَا *II.*  
 prayer صَلَاةٌ (= صَلَوَةٌ  
 § 43 note) *pl.* صَلَوَاتٌ
- (§ 83). direction of  
 prayer قِبْلَةٌ.—leader of  
 prayer إِمَامٌ.  
 preach to (to) خَطَبَ *impf.*  
*u, with acc.*  
 precede (to) قَدَمَ *V.*  
 prepare (to) صَلَحَ *IV.*  
 presence حَضَرَةٌ.  
 present (gift) صِلَةٌ (*inf. of*  
 وصل).  
 preserve (to) حَفِظَ *impf. a.*  
 pride كِبَرٌ.  
 prince أَمِيرٌ *pl.* أَفْعَالٌ (20).  
 prison سِجْنٌ.  
 promise وَعْدٌ.  
 prophecy (gift of) نُبُوَّةٌ. —  
 to pretend to prophecy  
 نَبَأَ *V.*  
 prophet نَبِيٌّ *pl.* أَفْعَالٌ.  
 (18).  
 prostrate oneself (to) سَجَدَ  
*impf. u.*

- protect (to) حَرَسَ *impf. u, i.*
- provide for (to) رَزَقَ *impf. u, with two accus.*
- punishment عُقُوبَةٌ.
- purify (to) طَهَرَ *II. — to oneself id V.*
- purse صُرَّةٌ.
- pursue (to) تَبَعَ *VIII.*
- put (to) جَعَلَ *impf. a. — to put off till آخر II. with ج.*
- qualify (to) *inf. وَصَفَ.*
- raise, raise up (to) رَفَعَ *impf. a; inf. رَفَعَ.*
- Ramādān رَمَضَانُ.
- ar-Rashīd الرَّشِيدُ.
- reach (to) دَرَكَ *IV.*
- read (to) قَرَأَ *impf. a.*
- recede from (to) بَعَدَ *impf. a, with مِنْ.*
- recite (to) قَرَأَ *impf. a.*
- reed-pen قَلَمٌ.
- reflection *inf. of فَكَرَ V.*
- refuse (to) أَبَى *impf. a. — to r. to do, id. with أَنْ and subj.*
- regard, with r. to فِي.
- regret نَدَمَ.
- relate (to) حَكَى *impf. i.*
- related to قَرِيبٌ *with مِنْ.*
- reliance *inf. VIII, see rely.*
- religion دِينٌ.
- rely on (to) وَكَلَ *VIII, with عَلَى § 40 d.*
- repel (to) رَدَّ *impf. u.*
- repent (to) تَابَ *med. و.*
- repentance نَدَامَةٌ.
- report خَبَرَ.
- reproach (to) لَامَ *med. و.*
- restore (to) رَاحَ *med. و. IV.*
- restrain from (to) كَفَّ *impf. u, with acc. and عَنْ. — to r. one's self from id. with عَنْ.*

resurrection <sup>س</sup>قِيَامَةٌ.

return to (to) رَجَعَ *impf. i.*  
with إِلَى.

right (due) حَقٌّ.

right, right hand يَمِينٌ.

rise in value (to) غَلَا *impf. u.*

roof سَقْفٌ.

routed (to be) هَزَمَ VII.

rule (to) سَاسَ *med. و.*

run races (to) سَبَقَ VIII.

saddle (of an ass) بَرْدَعَةٌ.

— saddle-girth حِزَامٌ.

safe (to be) سَلِمَ *impf. a.*

as-Saffāh السَّفَّاحُ.

salt مِلْحٌ.

save (to) سلم II.

say (to) قَالَ *med. و.* — to  
say of anyone, *id. with*  
عَنْ. — to s. to anyone,  
*id. with* لِ.

scatter (to) نَشَرَ *impf. u, i.*

sea بَحْرٌ.

second ثَانٍ.

secret سِرٌّ *pl. أفعال* (17).

security ضَمَانٌ.

see (to) رَأَى *impf. a*, § 49 b.

seedy *part. pass. of* خَمِر.

seek (to) طَلَبَ *impf. u.* —

to seek for one's self, *id. V.*

seemly (to be) بَغَى VII.

seize (to) أَخَذَ *impf. u.*

self نَفْسٌ § 12 e.

send (to) رَسَلَ IV; for

خَلْفَ; with بِ.

serpent ثُعْبَانٌ.

servant (i. e. of God) عَبْدٌ

*pl. أفعال* (9).

serve wine to (to) سَقَى

*impf. i, with two acc.*

set about (to) صَارَ *med. ي.*

*with impf.* § 99 note a.

seventy سَبْعُونَ.

shadow ظِلٌّ.

shift (to) **صَرَفَ** *impf. i.*

ship **سَفِينَةٌ**.

shirt **قَبِيصٌ**.

shoulder **كَتِفٌ**.

sign **آيَةٌ** *pl.* § 76.

silent (to be) *inf.* **صَمِتَ**.

sin **خَطِيئَةٌ**.

singing (art of) **غِنَاءٌ**.

sit with (to) **جَلَسَ** *III, with acc.*

size **قَامَةٌ**.

slave **مَمْلُوكٌ** *pl.* **مَفَاعِيدُ**  
(27). — slave-girl **جَارِيَةٌ**  
*pl.* **فَوَاعِلُ** (24).

sleep, go to sleep (to) **نَامَ**  
*med. و, impf. a; part. act.*  
*pl.* § 88, 9.

small **صَغِيرٌ**. — to become  
*s.* **صَغِرَ** *impf. a.*

smoke **دُخَانٌ**.

snow **ثَلْجٌ**.

so *conj.* **فَ**.

sober *part. act. of* **هَكَأَ**.

Socrates **سُقْرَاطُ**.

solicitude **هَمٌّ**.

son **ابْنٌ** § 90 *b* (*pluralis sanus* with names of tribes).

song **أَغْنِيَةٌ** *pl.* **أَغَانٍ** (**أَفَاعِلُ**).

sorrow **حُزْنٌ**.

spare (to) **حَيَّ** *X, § 49 c.*

speech **قَوْلٌ**.

spend (to) (*of time*) *inf.*

**قَطَعَ**.

spirit **رُوحٌ**.

staff **عَصَا**.

stand (to) **قَامَ** *med. و; part. act. pl.* § 88, 9. — to

stand still **وَقَفَ** *impf. i.*

star **نَجْمٌ**.

start off (to) **وَجِهَ** *V. w. إِلَى*.

stay (to) **قَامَ** *med. و IV.*

steal (to) **سَرَقَ** *impf. i.*

stratagem **حِيلَةٌ**.

stream سَيْلٌ.

strength حَوْلٌ.

Šu'ba شُعْبَةٌ.

submissive (to be) ذَلَّ *V.*

subsistence رِزْقٌ.

sufficiency كِفَايَةٌ.

supplication دُعَاءٌ.

surely لَ (after إِنَّ).

tail ذَنْبٌ.

take (to) أَخَذَ *impf. u.* —(of a city) فَتَحَ *impf. a.*to t. away ذَهَبَ *impf. a.*

with بِ. — to t. hold of

أَخَذَ *impf. u.*, with بِ.talk to (to) كَلَّمَ *II*, with*acc.* — to t. to one an-other, *id. V.*

talk كَلَامٌ.

tattle لَفْظٌ.

teach (to) عَلَّمَ *II*, with two*accus.*ten عَشْرٌ §§ 91, 92 *a.*than مِنْ § 63 *b.*that *pron.* ذَلِكَ § 13 *c.*that (in order that) لِي *with**subj.* § 100.that *conj.* أَنَّ (*before a**verb*) § 148 *b*; أَنْ (*before**a noun*) § 147 *a.*

that which مَا.

then فَ.

thereupon ثُمَّ.

thief لِصٌّ *pl.* (10) فُعُولٌ.thing شَيْءٌ *pl.* أَفْعَالٌ (17)

but without the nuna-

tion أَشْيَاءٌ.

think (to) ظَنَّ *impf. u.*, withtwo *accus.*; *inf.* ظَنَّ.third ثَالِثٌ § 93 *a.*thirty ثَلَاثُونَ §§ 91, 92 *b.*this هَذَا § 13 *b.*

Thora (the) التَّوْرَةُ.

those who مَنْ § 14 b.

thou أَنْتَ.

thought فِكْرٌ.

three ثَلَاثٌ §§ 91, 92 a.

through (by means of)  
prep. بِ.

throw away (to) رَمَى *impf.*  
i. — to throw down لَقِيَ  
IV.

tidings, to give glad tidings  
to anyone of a  
thing بَشَرٌ II, with *acc.*  
of pers. and بِ.

time زَمَانٌ — (proper) time  
وَقْتُ.

tipsy نَشْوَانٌ.

title-page عُنْوَانٌ.

to (direction) prep. إِلَى;  
(sign of the dative) لِ.

tongue لِسَانٌ pl. أَلْسِنَةٌ (16).

towards prep. إِلَى.

transgression ذَنْبٌ pl.  
فُعُولٌ (10).

transitory part. act. of فَنَى.

travel (to) سَارَ *med.* ي.

treasure خَزِينَةٌ.

tree شَجَرَةٌ.

tribe قَبِيلَةٌ pl. فَعَائِلٌ (25).

trick خَيْلَةٌ.

trust أَمَانَةٌ.

truth صِدْقٌ.

turn (to) مَالَ *med.* ي. —  
to turn from عَرَضَ VI,

with عَنْ. — to t. away  
(act.) رَدَّ *impf.* u. — to  
t. away from (neut.) وَلَى

II, with مِنْ.

twinkling لَحْظَةٌ.

‘Ubaid عُبَيْدٌ.

ugly قَبِيحٌ *fem.* سَاءٌ.

unbeliever part. act. of كَفَرَ  
pl. § 76.

uncover (to) كَشَفَ *impf.* i.

understanding عَقْلٌ.

unmindful of (to be) سلا.

*V, with* عَنْ.

until *conj.* حَتَّى generally  
with *subj.* (cf. § 152 c).

upon *prep.* فَوْق.

used to كَانَ *med.* و with  
follg. *impf.* § 99 c; *subj.*  
gen. betw. كَانَ and *impf.*

value قِيَمَةٌ.

vehemence جِدَّةٌ.

vehement عَاصِفٌ.

verily إِنَّ §§ 147, 96 d.

viand مَطْعَمٌ *pl.* مَفَاعِلَةٌ (28).

violent شَدِيدٌ.

wade through (to) خَاضَ  
*med.* و, with *acc.*

want (to) رَادٌ *med.* و IV.

want حَاجَةٌ.

war (holy) *inf.* فَعَالٌ of  
جَهْد III.

Waraka وَرَقَةُ.

wash (to) غَسَلَ *impf.* i.

waste غَامِرٌ *fem.* مَآءٌ —

render waste خَرَب II.

water مَاءٌ § 90 q.

well جُبٌّ.

well-pleased see please.

West مَغْرِبٌ.

whale حُوتٌ.

what *rel. interr.* مَا.

when *rel. interr.* مَتَى; *conj.*

إِذَا § 158.

where? أَيْنَ — from

where, whence مِنْ أَيْنَ.

which *relat.* الَّذِي.

whichever أَيُّ § 14 c.

while (a) سَاعَةٌ.

whilst cf. § 157.

who *rel.* الَّذِي; *interr.* مَنْ.

whoever, whoso مَنْ §§ 14 b,  
159.

whole جَمِيعٌ.

why? لِمَ; why then? لِمَاذَا.



wick ذُبَالَةٌ.

wickedness شَرٌّ.

will (to) شَاءَ *med.* ي.wind رِيحٌ *fem.* § 72.

wine خَمْرٌ.

wisdom حِكْمَةٌ.

wise حَكِيمٌ *pl.* فُعَلَاءٌ (20).wish (to) رَادَ *med.* و *IV.*with مَعَ (in company w.);  
بِ (in union w., by  
means of).without بَغَيْرٍ (*with gen.*).

woe to! وَيْلٌ لِّ.

wolf ذئبٌ.

woman امْرَأَةٌ, اِمْرَاَةٌ. —  
*plur.* نِسَاءٌ § 90 *f.*wood عُودٌ. — piece of  
wood خَشَبَةٌ.

word كَلِمَةٌ.

work عَمَلٌ *pl.* اَفْعَالٌ (17).

world (the, this) الدُّنْيَا.

worst شَرٌّ § 63 note.

write to (to) كَتَبَ *impf.* u,  
*with* إِلَى.wrong (to, to do) ظَلَمَ  
*impf.* i; *inf.* ظَلَمٌ.

Yazid يَزِيدٌ.

ye أَنْتُمْ.

year سَنَةٌ *pl.* § 90 *m.*

yes نَعَمْ.

young صَغِيرٌ *elat.* § 63 *b.*  
*pl.* اَفَاعِلٌ (23).young man فَتًى *pl.* فُعَلَانٌ  
(21).

youth غُلَامٌ.

Zaid زَيْدٌ.

## GLOSSARY B.

- <sup>٤</sup> *part. interr.* often before  
 the first half of an  
 alternative question.  
<sup>٤</sup> *st. c.* <sup>٤</sup> أَبُو ( § 90a) father.  
<sup>٤</sup> *impf. i* to stay, remain.  
<sup>٤</sup> *adv.* always, for  
 ever; with neg. never.  
<sup>٤</sup> *impf. i* to run away.  
<sup>٤</sup> *v.* بنى.  
<sup>٤</sup> *impf. i; c. acc.* come,  
 come to. *c. acc. p. et*  
*r.* to bring, to give  
 somethg. to some one.  
<sup>٤</sup> *impf. u* to make an im-  
 pression.  
<sup>٤</sup> *pl.* <sup>٤</sup> آثار trace, sign,  
 mark.  
<sup>٤</sup> wages, hire, reward.
- <sup>٤</sup> *fem.* <sup>٤</sup> أَحَدٌ one, some  
 one.  
<sup>٤</sup> (§ 90c) <sup>٤</sup> أَخ brother,  
 neighbour.  
<sup>٤</sup> *impf. u* to take, to  
 seize, catch hold of.  
*VIII* to make; w. 2 Acc.  
 to adopt, regard (as).  
<sup>٤</sup> *II* to put off, postpone.  
<sup>٤</sup> the last, second,  
 end.  
<sup>٤</sup> the next world.  
<sup>٤</sup> *fem.* <sup>٤</sup> أُخْرَى other.  
<sup>٤</sup> *V* to conduct one's  
 self with propriety.  
<sup>٤</sup> good breeding,  
 politeness, education,  
 polite reproof.

إِدَاوَةٌ vessel for holding water, made of skins.

أَدَى *II* to pay (tribute).

لَو lo! see! when lo!

إِذَا *conj.* when, if; *adv.* lo! see!

أَذِنَ *impf. a; c. I pers. et rei* to allow, permit.

*X* to ask permission.

أَذُنَ *pl.* آذَانُ ear.

أَذِنَ *inf. I* permission.

أَذَى *IV* to injure, molest.

الْأَرْدُنُّ Jordan, the Jordan district.

أَرِسْطَاطَالِيْسُ Aristotle.

أَرْضُ *fem.* earth, land, country, ground.

أَسَاسُ foundation.

أَسَرَ *impf. i* to tie, bind, take captive.

أَسِيرُ a captive.

الْأَسْكَندَرُ (the Arabs have treated the first two letters of the name as the article) Alexander.

الْأَسْكَندَرِيَّةُ Alexandria.

أَسْمَا *v.* اسم.

أَصْلُ the root, the chief thing.

أَفَاقُ *pl.* أَفَاقُ region, district.

أَقَالِيمُ *pl.* أَقَالِيمُ (κλίμα) region, country.

أَكْدَ *V* to gather strength, become confirmed.

أَكَلَ *impf. u* to eat; to get to eat.

*III* to eat with some one.

أَكَلَ *inf. I* eating.

مَأْكُولُ various kinds of food.

أَنَ *part.* composed of أَنَ and لَا.

إِلَّا (= إِنْ لَا) except (§ 151).

الَّتِي fem. (§ 14a) he that; whoso, who, which.

إِفَ impf. a to become familiar with ...

VIII to be on intimate terms, familiarly acquainted (with).

أَلْف pl. آَلَف or أَلُف thousand.

أَلُف intimate, familiar.

أَلِمَ impf. a to feel, suffer pain.

أَلِيم painful.

إِلَه pl. آلِهَة a god.

إِلَه ex آل et (the true) God, Allah. عَبْد

name of a man.

اللَّهُ O God!

إِلَى prep. (§ 96b) towards, in the direction of, to, till, as far as.

أَمْ part. interr. or.

أَمْ impf. u, to direct one's course by something.

أُمَّهَات pl. أمّهات mother.

أُمَّة the people of a (particular) religion, nation, people.

أَمَرَ impf. u, c. acc. p. et ب r. to order; command.

أَمْر command, power; affair, matter. صَاحِبُ

الْأَمْرِ commander.

أَمِير commander,

prince.

أَمِيرُ الْمُؤْمِنِينَ the prince of the (true) believers, commander of the faithful = the Caliph.

أَمِنَ impf. a, c. acc. to be safe from ...

IV to believe.

أَمَاء pl. إِمَاء female slave.

أُمَيَّة Umayya (man's name).

أَنْ (§ 100, 148 *b*) that.

أَنْ (§§ 147, 148 *a*) that.

إِنْ (§§ 159, 160) if.

إِنْ (§ 147) lo! truly, verily  
(often untranslatable).

أَنَا *pron.* (§ 12) I.

أَنْتَ *pron.*; *fem.* أَنْتِ, thou.

أَنْسَ *impf. a* to have fami-  
liar intercourse with.

نَاسٌ *coll.* إِنْسَانٌ *man.*

أَنْفٌ *nose.*

إِنَّمَا *part.* (composed of  
إِنْ and مَا) only (refers  
in this sense usually to  
last word of sentence),  
but.

أَنْيَ *part.* whence? how?

أَهْبَ *V c. l rei* to equip  
one's self, to be prepar-  
ed (for any thing).

أَهْلٌ *coll.* one's kinsfolk,  
family, people (cf. § 133),  
inhabitants.

أَوَّلُ *fem.* أَوَّلَى first (*determ.*  
also beginning.)

أَوَّلُو *gen. and acc.* أَوَّلِي *v.* دَو.

أَيْنَ *part.* where? whither?

إِلَى أَيْنَ whither? مِنْ

أَيْنَ (from) whence?  
where?

آيَةٌ *sign, revelation.*

أَيَّهَا (§ 85) particle of ex-  
clamation.

بَ *präp.* in, on, at; with, by  
means of; for (of price),  
by (in oaths). إِذَا هُوَ بَ  
lo! there was . . .

بَابِلُ Babylon, Babylonia.

بَوَسَ *impf. u* to be brave,  
courageous.

بَاسٌ courage, strength,  
power.

بَحْرٌ sea, great river.

بَدَأَ *impf. a* to begin.

بدل *II c acc.* to exchange,  
alter, change.

*X c. acc. et ب* to take  
something in exchange  
for (something else).

بَرَح *impf. a* to go away,  
cease.

بَشَّر *II. c acc. pers. et ب*  
*r.* to tell some one  
something as a piece of  
good news.

بَصَّر or بَصَرَ to glance,  
perceive; to understand  
something thoroughly.

بَصَرٌ *pl. أَبْصَارٌ* glance,  
intelligence.

بَطَرٌ to come too late.

*IV* to delay.

*X* to find that sthg.  
comes too late.

بَطْنٌ belly; bottom (of a  
valley).

بَطْنَةٌ repletion.

بَوَاطِنُ *pl. بَاطِنٌ* the  
lowest part; the heart  
or secret thoughts of  
a person.

بَعَثَ *impf. a* to arouse,  
awaken; to send.

بَعُدَ *impf. u or بَعِدَ impf.*  
*a* to be distant, far off.

*VI* to be far distant  
from each other.

بَعْدَ *prep.* after, after  
the departure, death  
of . . . مِنْ بَعْدِ after  
the death of.

بِعْضٍ one (§ 133), part,  
portion; some (of).

بَغِضَ *impf. a* to hate.

بُغْضٌ hatred.

بُغْضَةٌ *id.*, state of  
being hated.

بَغْضَاءٌ hatred.

بَغَى *impf. i* to seek, strive.

VII to be necessary,  
meet, behoove.

بُقْرَاطُ Hippocrates.

بَقِيَ *impf. a* to remain, re-  
main over, continue in  
life.

بَقَاءٌ *inf.*

أَبُو بَكْرٍ Abū Bekr, name  
of the first Caliph.

بَكَى *impf. i* to weep.

بَلَدٌ *pl.* بِلَادٌ country, vil-  
lage (*plur. coll. country*).

بَلَغَ *impf. u, c. acc.* to reach,  
attain to; to come to  
one's ears.

بِلْقِيسُ Bilkīs, queen of  
Sheba.

بَلَا *impf. u* to try, afflict.

بَلَى *part.* certainly; nay,  
on the contrary.

بِمَا (*ex* بِمَا) wherewith? by  
what means?

بَنَى *impf. i* to build.

بِنَاءٌ *inf.*

ابْنٌ (§ 90 *b*, § 6 *f. 2*;

126) *pl.* أَبْنَاءٌ son.

بِنْتُ ابْنَةٍ (§ 90 *i*) daughter.

بَهَائِمٌ *pl.* بَهِيمَةٌ animal, a  
brute beast.

أَبْوَابٌ *pl.* بَابٌ gate, door.

بُيُوتٌ, أَبْيَاتٌ *pl.* بَيْتٌ house,  
family. بَيْتُ الْمَالِ  
treasury.

بَاعَ *impf. i* to sell, buy.

بَيْعٌ *inf.* *I* selling, sale.

بَانَ *med.* بَانَ *IV* to be evi-  
dent.

بَيْنَ (§ 114) *prep.*

between. . . . . بَيْنَ يَدَيَّ  
*prop. bet. the hands of =*  
before, in presence of.

بَيْنَا *conj.* with a *nom.*  
sentence: while, whilst.

بَيِّنَةٌ evidence, proof.

تَابُوتٌ *masc.* coffin.

تَبَّ *X* to be well arranged,  
be in good order.

تَبِعَ *impf. a, c. acc.* to follow.

*IV c. 2 acc.* to make  
sthg. follow, to attach  
sthg. to, some one.

*VIII* to follow, en-  
deavour to aquire.

تَحْتَ *prep.* under. مِنْ

تَحْتِ *id.*

تُرَابٌ earth, morsel of  
earth.

تَرَكَ *impf. u* to aban-  
don, leave, give up,  
omit.

تَقْوَى (cf. وقى) *fem.* (or.

تَقْوَى *msc.*) piety.

تِلْكَ *fem.* (§ 13 c) that  
(woman).

تَلْمِذٌ *pl.* تَلَامِيذٌ pupil,  
disciple.

تَمَّ *impf. i* to be finished.

تَمَامٌ perfect.

تَمْرَةٌ *nom. unit.* a date.

التَّوْرَةُ (§ 2 d note.) the  
Torah (five books of  
Moses).

تَأَرَّ *X* to ask help in se-  
curing (blood) revenge.

تَثَبَّتَ *impf. u* to be or stand  
firm, to be fixed.

*IV* to fix, establish.

ثَابِتٌ *Elat.* أَثَبْتُ con-  
stant, fixed, firm.

تَكَلَّ *impf. a*, to lose a child  
(*acc.*) by death (said of  
a mother).

ثَلَاثٌ *fem.* ثَلَاثَةٌ three.

ثَلَاثَ عَشْرَةَ thirteen.

ثُمَّ *adv.* thereupon, then.

ثَنَى *impf. i* to bend.

*X* to make an ex-  
ception of.



ثَوْبٌ garment.

جَاشٌ strength of character.

جَدِيدٌ new.

جَدِيٌّ kid.

جَدَبٌ VIII to draw to oneself.

جَرَّ *impf. u* to drag, pull.

جَرَى *impf. i* to run, flow.

جَارِيَةٌ *pl.* جَوَارٍ (§ 89)

female slave, young girl.

جَزِيرَةٌ island; أَلْجَزِيرَةُ Mesopotamia.

جَزَى *impf. i* to reward, requite.

III to pray God to requite some one for sthg.

جَسَدٌ the body.

جَعَلَ to place; make, prepare; *c. 2 acc.* to make to be sthg.; to begin (§ 99 note a).

جَفَّ *impf. i* to become dry.

جَفَا *impf. u* to be rude.

جَفَاً *inf.* tyranny.

جَلَّ *impf. i* to be great, powerful, exalted.

جَلِيلٌ great, illustrious, sound (in judgment).

جَلَالَةٌ might, majesty.

جَلَسَ *impf. i* to sit down; *c. l* to give an audience.

III *c. acc.* to sit down by some one, sit with.

جُلُوسٌ *inf.* sitting.

جُلَسَاءٌ *pl.* جَلِيسٌ

companion one sits with.

جَمْرَةٌ a live coal.

جَمَعَ *impf. a* to bring together, gather, collect.

with 2 بَيْنَ to bring about a meeting of two parties, to have them both come into one's presence.

IV أَجْمَعَ رَأْيَهُ عَلَى

(also without رَأْيَهُ and with أَنْ) to decide upon, resolve to do sthg.

VIII to come together, to assemble.

جَمِيعٌ the whole, all

(جَمِيعًا as acc. of condition: all together).

جَمَاعَةٌ a number, party (of people).

جَمِيلٌ to be beautiful.

جَمِيلٌ beautiful, handsome, elegant, kind.

جَنَّ impf. u to cover over, conceal.

جَنَّةٌ pl. جَنَّاتٌ garden of trees, Paradise.

جَنَانٌ interior, heart, soul, character.

جِنٌّ coll. demons, Jinn.

جِنِّي belonging to the demons, a demon.

جَنَّبَ VIII to avoid.

فِي جَنْبٍ side. جَنْبٍ in comparison with.

جَنَازَةٌ pl. جَنَائِزُ corpse, funeral bier.

جَهَدَ impf. a to take trouble about sthg., exert one's self.

III to fight, do battle, esp. w. unbelievers i. e. non-Moslems.

جَهَلَ impf. a to be ignorant. جَهَالَةٌ inf.

جَاهِلٌ pl. جُهَلٌ ignorant.

جَاهِلِيَّةٌ the state of ignorance, i. e. (pre-islamic) heathenism.

جَهَنَّمَ hell.

جَابَ med. و IV c acc.

*pers. et إِلَى r.* to give or grant an answer, an audience to some one, listen to, promise, concede sth. to one, comply with his request.

*X* to hear, in the sense of answer (a petition).

*جَادَ med. و* to be generous.

*جَازَ med. و c. acc.* to pass by.

*III c. acc.* to pass beyond, exceed, transgress.

*جَاعَ med. و* to be hungry.

*جَوْعَةً (nom. unit. § 73 c)* hunger.

*جَاءَ med. ي c. acc.* to come.

*c. ب* to bring.

*جِيءَ inf.*

*جَيْشٌ army.*

*حَبَّ IV* to love.

*حُبٌ love.*

*حَبِيبٌ (elat. أَحَبُّ c.*

*إِلَى pro dativ. pers.) pl.*

*أَحِبَّاءٌ* dear to some one, beloved, friend.

*حَبَّةٌ* love, friendship.

*حَبَشِيٌّ Abyssinian.*

*حَبَا impf. u c. acc. pers. et*

*بِ rei* to present some one with sthg.

*حَتَّى* until; so that; for the purpose of; (sometimes = finally).

*حَجَّ impf. u* to make the pilgrimage to Mecca.

*حَجَّجَ pl. حَجَّجَةٌ the pilgrimage to M.*

*حُجَّةٌ pl. حُجَجٌ good reason or excuse.*

*حَكَبَ impf. a* to prevent, exclude.

*حِكَابٌ curtain, veil.*

حَاجِبٌ *porter, gate-keeper, chamberlain.*

حَدَّثَ *impf. u to be new.*

*II c. acc. pers. to inform, relate.*

*X to newly adopt, get sthg. new.*

حَدِيثٌ *a story, narrative (applied esp. to the traditions respecting Muḥammed).*

حَذَرَ *impf. a, c. acc. vel مِنْ to be on one's guard against . . .*

حَذَّرَ *inf.*

حَدِيقَ *impf. a to be clever, skilled.*

حَرَّ (حَرَرْتُ) *impf. a to be free.*

أَحْرَارٌ *pl. free, noble.*

حَرَبَ *III to make war upon, fight with some one.*

*VI to carry on war with each other.*

حَرَدَ *impf. i to strive eagerly after.*

حَرْدٌ *eagerness, zeal, anger.*

حَرَضَ *II c. عَلَى r. to incite (to), stir up (to).*

حَرَقَ *IV to burn, singe.*

حَرَكَ *II to move, to stir up, agitate.*

حَرَّمَ *impf. u, c. عَلَى to be forbidden to one, to be legally prohibited one.*

*II to pronounce unlawful, declare to be forbidden, to prohibit.*

حَزَنَ *to be troubled, sad.*

*IV to trouble, make sad.*

حَسَبَ *impf. u to reckon.*

حِسَابٌ *reckoning.*

حَسَدَ *impf. u to envy.*

حَسُنَ *impf. u to be beautiful, good.*

*IV to do good.*

*X* to find to be good.

حُسْنٌ beauty, goodness.

أَحْسَنُ elat. حَسَنٌ beautiful, good.

حَشَمٌ coll. suite, servants, escort.

حَاضِرٌ impf. *u, c. acc. pers.*  
vel عَلَى to be present  
with or at.

*IV* to bring forward,  
esp. to bring before a  
sovereign or ruler.

*VIII c. acc.* to come  
upon one (said of death).  
Pass. to be near to  
death.

حَفَّ impf. *u* to surround.

حَفَرَ impf. *i* to dig.

*VIII* to dig for one's  
self.

حَفِظَ impf. *a* to take care  
of, to guard, to be atten-  
tive.

*VIII c. ب r.* to take  
care, give heed.

حَقَّ impf. *i* to be right.

حَقُّ truth, certainty;  
right, claim.

حَفَرَ impf. *u* to be despised.  
*X* to despise.

حَقِيرٌ despised.

حَكَمَ impf. *u* to decide, give  
judgement.

حِكْمَةٌ wisdom.

حَكِيمٌ pl. حُكَمَاءُ wise,  
learned.

حَاكِمٌ pl. حُكَّامٌ go-  
vernors, rulers, judges.

حَكَى impf. *i* to relate.

حَلَّ impf. *u* to loosen,  
untie; impf. *i* to be al-  
lowed.

*IV* or *X* to pronounce  
sthg. allowed, declare  
lawful, to allow.

حَلَّى *V* to adorn one's self.

حَمَّ (1. pers. حَمَيْتُ) *impf. a.*  
to be hot.

حُمَّى *fem.* fever.

حَمَامَةٌ pigeon.

حَمَدَ *impf. i* to praise.

مُحَمَّدٌ Muhammed (the  
praised one).

حَمَقَ *impf. u* to be foolish.

أَحْمَقُ foolish, stupid.

حَمَلَ *impf. i* to load, carry;

bring; transport. *c.* عَلَى

to attack; *c. acc. pers.*

et عَلَى *r.* to make s. o.

sit upon sthg.; to in-

cite to some action.

حَنِثَ to commit sin.

لِ to purify one's self  
from sin.

حَنَطَ *II* to embalm.

الْأَحْنَفُ al-Ahnaf, (a man's  
name).

أَخْرَجَ (§ 44) *med.* و *II*

note b) *c.* إِلَى to compel.

*VIII c.* إِلَى to require,  
be in need of.

حَاجَةٌ *c.* بِ need, want;

*c.* إِلَى request.

حَوْلَ *prep.* round, round  
about.

حَالٌ state, condition,  
situation.

حَوَى *impf. i*, to gather  
together, take posses-  
sion (of everything).

حَيَّ *impf. § 49 c.* to live.

حَيٍّ tribe, clan.

حَيَاةٌ life.

خَبِثَ *impf. u* to be bad,  
wicked.

خَبِيثٌ bad, vile,  
vicious, profligate.

خَبَرَ *II c. 2 acc.* to relate,  
tell some one sthg.

*VIII* to test, try,  
prove.

أَخْبَارٌ *pl.* خَبَرٌ infor-  
mation, news, affair.

خَبِيرٌ well informed,  
wise.

خَبَزَ *impf. i* to make bread,  
to bake.

خُبْزٌ a cake of bread,  
bread.

خَتَمَ *impf. i* to seal up, put  
one's seal to.

خَدِيجَةُ Ḥadīġa (Muḥam-  
med's first wife).

خَدَمَ *impf. u* to serve.

خِدْمَةٌ *inf.*

خَدَمٌ *coll.* (the staff  
of) servants.

خَادِمٌ a servant.

خَرَّ *impf. i* to prostrate  
one's self, to fall down.

خَرَجَ *impf. u* to go out,  
come out, go out from,  
depart from.

IV to bring forth or

forward, to produce, to  
expel.

X bring out, draw out.

خَرْجٌ tribute.

خَرِسَ *impf. a* to be dumb.

خَرَقَ *impf. i* to make a  
hole in, to pierce.

VII to have a hole put  
through, be pierced.

VIII to break through,  
flow through.

خَرَنَ *impf. u* to store up.

خَزَائِنٌ *pl.* خِزَانَةٌ treas-  
ure, treasure-house.

خَشِيَ *impf. a, c. acc. r.*  
to fear sthg.

خَصَّ *impf. u* to be some  
one's special property.

خَاصٌّ, *coll.* خَاصَّةٌ an  
intimate friend; persons  
of distinction.

خَضَبَ *impf. i* to dye (esp.  
the hair).

- <sup>س</sup>خَضِيبٌ dyed.  
<sup>س</sup>خَضِرَ IX to be or become green.  
<sup>س</sup>خَطَى *impf. a* to sin.  
<sup>س</sup>الْحَطَّابُ al-Haṭṭāb (a man's name).  
<sup>س</sup>خَفَ *impf. i* to be light (opp. of heavy).  
<sup>س</sup>أَخَفَّ *el.* خَفِيفٌ light.  
<sup>س</sup>خَلَدَ *impf. u* to be everlasting, to remain.  
<sup>س</sup>خَلَسَ VIII to appropriate to oneself secretly.  
<sup>س</sup>خَلَصَ II *c. acc. pers. et* <sup>س</sup>مِنْ to rescue, to free.  
<sup>س</sup>مَخْلَصٌ escape, way of escape.  
<sup>س</sup>خَلَطَ VIII *prop.* to become commingled; to come on (said of the darkness in which objects can no longer be distinguished).

- <sup>س</sup>خَلَفَ *impf. u* to be behind, to succeed.  
 II to leave behind.  
<sup>س</sup>خَلِيفَةٌ *pl.* خُلَفَاءُ Ca-  
 liph.  
<sup>س</sup>خَلَقَ *impf. u* to create, form.  
<sup>س</sup>خَلَقَ 1) one's out-  
 ward form; 2) *coll.*  
 people.  
<sup>س</sup>أَخْلَاقٌ *pl.* خُلُقٌ one's  
 (natural) disposition,  
 character, mental and  
 moral traits.  
<sup>س</sup>خَمَدَ *impf. u* to go out (of  
 fire and light).  
<sup>س</sup>خَمِرَ to ferment.  
<sup>س</sup>خَمْرٌ *fem.* fermented  
 drink, wine.  
<sup>س</sup>خَافَ *med.* و (§ 42 d; 44)  
*impf. a* to fear.  
 II to put in fear.  
<sup>س</sup>خَوْفٌ fear.  
<sup>س</sup>خَارَ *med.* ي to be good.



*VIII* to choose, select  
for one's self.

خَيْرٌ (also as *elat.*) good  
(adj. and noun), pro-  
sperity.

خَالَ *med.* *II* to imagine  
something.

دَارًا Darius.

دَبَّ *impf. i* to walk slowly.

دَابَّةٌ *pl.* دَوَابٌّ beast of  
burden and for riding.

دَبَّرَ *IV* to turn one's back,  
go away.

دَخَلَ *c. acc.* to enter, to  
come; *c.* عَلَى to come to  
see one, to consummate  
marriage with (*coire*);  
*c.* بَيْنَ to interfere.

*IV* to bring into, in-  
troduce.

دُخُولٌ *inf. I.*

دَاخِلٌ entering, future,  
next.

دُرٌّ *coll., nom. unit.* دُرَّةٌ,  
pearl.

دَرَكَ *IV* to attain, reach,  
comprehend.

دِرْهَمٌ *pl.* دَرَاهِمٌ a dirhem,  
a silver coin.

دَرَى *impf. i* to know.  
*IV caus.*

دَعَا *impf. u* to call, to call  
upon, invoke, *c.* بِ to  
pray to God for some-  
thing, to call to one's  
aid, to name; *c. acc. et*

إِلَى to induce s. o. to do  
sthg., invite, summon.

*VI* to call to one an-  
other, *c.* بِ to bring a  
complaint against . . .

دَعْوَةٌ prayer.

دَفَعَ *impf. a* to push; hand  
over, deliver up.

دَنَا *impf. u, c.* مِنْ to come  
near.

دَنِيّ *elat.* اَدْنَى low,  
humble, trivial, near;  
*pl.* اَدَانِ the nearest  
parts.

دُنْيَا *fem.* world.

دَاخَ *med.* و II to subdue.

دَارَ *med.* و *c.* ل to surround.

دَارَ *pl.* دُورَ dwelling-  
place, house, abode,  
court.

دَامَ *med.* و to remain, con-  
tinue, be durable.

دُونَ *prep.* on this side of,  
below, beneath; other  
than, exclusively of, be-  
sides, before. مِنْ دُونِ *id.*

دَوَى *impf. a* to be indis-  
posed.

IV to treat medically.

دَوَاءَ medicine.

دَانَ *med.* ي to be in sub-  
jection.

دَيْنٌ debt.

دِينٌ *pl.* اَدْيَانٌ re-  
ligion.

دِينَارٌ denar, a gold coin.

ذَا *pron.* (§ 13 a) this.

مَاذَا (§ 15) what (then)?

ذئبٌ wolf.

ذَعَرَ *impf. a, c. acc.* to  
frighten.

ذَكَرَ *impf. u, c. acc.* to think  
of, mention, name,  
speak of. *Inf.* ذَكَّرَ.

ذَلَّ *impf. i* to be insignifi-  
cant, feeble.

ذَلِيلٌ miserable,  
feeble.

ذَلِكَ *fem.* تِلْكَ *pron.* (§ 13 c)  
that.

ذَهَبَ *impf. a* to go, go away.  
IV to cause to disap-  
pear.

ذَهَبٌ gold.

ذُو the (man) of, possessor  
of cf. §§ 907, 133.

ذَاع *med.* ي to become  
known, spread abroad.

IV to make public,  
publish.

رَأْس *pl.* رُؤُوس head, the  
chief thing.

رِيس *pl.* رُؤَسَاء leader,  
general.

رَأَى *impf.* يَرَى (§ 49 b)  
to see, be of opinion,  
think, believe, consider  
advisable, c. 2 *acc.* to  
regard or esteem a per-  
son or thing as, hold  
to be.

IV أَرَى c. 2 *acc.* to show.

رَأَى *insight, counsel,*  
*advice.*

رَب lord, God.

رَبَط *impf. u* to tie, fasten.  
رَبِطَ *elat.* أَرَبَط se-  
curely fastened, firm.

رَبَعَ *pl.* رِبَاع house, *pl.* real  
estate.

الرَّبِيعُ ar-Rabī', (a  
man's name).

أَرْبَعَة *fem.* أَرْبَع four.

رَجَعَ *impf. i* to turn back,  
return.

رُجُوع *inf.*

أَرْجُل *fem. pl.* رِجْل foot,  
leg.

رَجُل *pl.* رِجَال a man.

رَجَمَ *impf. u* to stone.

رَجِيم stoned, accursed.

رَجَا *impf. u, c. acc.* to hope  
for sthg.

رَحَبَ to be wide, broad.

II c. ب to bid anyone  
welcome (مَرْحَبًا).

رَحِمَ *impf. a, c. acc. pers.*  
to have pity on, com-  
passion for, some one.

*VI* to take compassion  
on each other.

<sup>س</sup>رَحْمَةٌ loving kindness  
(esp. of God), deed of  
kindness.

رَجِي fem. mill.

رَخْو vel رَخِي to be flaccid,  
soft.

رَدَّ impf. *u* to bring back,  
give back.

*VIII* to turn back.

رَدَّ inf. *I* giving back.

رَزَق impf. *u, c. 2 acc.* to  
present, grant, furnish,  
bless with, give food.

رَزَق food (esp. as given  
by Allāh), sustenance.

مَرْزُوق Marzūk, (man's  
name).

رَسَل *IV* to send.

رَسُول pl. رُسُل mes-  
senger, apostle (esp. of  
God).

رَضَعَ *II* to set (of jewels),  
inlay.

رَضِع impf. *a* to suck (at  
the breast).

*IV* to give suck.

رَضِيَ impf. *a, c. acc.* to be  
content with, acquiesce  
in, take pleasure in.

رَضِيَ اللَّهُ عَنْهُ God be  
gracious unto him!

*IV* to satisfy, render  
content.

رَضِيَ inf. *I* pleasure,  
delight (in sthg.).

رَعَدَ *VIII* to shake, tremble.

رَعَى impf. *a* to watch, tend.

رَاعٍ pl. رُعَاة herdsman,  
shepherd.

رَعَايَا pl. رَعِيَّة subjects  
(also *sing. coll.*).

مَرَاعٍ pl. مَرْعَاة pasture-  
ground.

رَغِبَ *impf. a* to have a strong craving for; *c.*

عَن to give up the craving for sthg., to shun, relinquish.

رَغِيفٌ *pl. أَرْغَفَةٌ* (flat) cake.

رَفَعَ *impf. a* to raise, lift up (the voice); *c. إِلَى* to bring sthg. before the judge.

رَفِيعٌ high, noble.

رَفَقَ *IV c. ب* to be kind, gentle with . . .

مَرَفِقٌ *pl. مَرَفِقٌ* elbow.

رَقَّ *impf. i* to be or become thin, abject, mean.

رَقٌّ bondage, slavery.

رَقَعَ *impf. a* to mend, patch.

رُقْعَةٌ patch.

رَكِبَ *impf. a, c. acc.* to mount on horse-, camel-back &c., to ride.

رَكُوبٌ *inf.* stepping into, aboard (a ship).

رَمَضَانُ name of a month.

رَمَى *impf. i, c. ب* *r.* to throw, pelt with.

رَهَبَ *impf. a, c. acc. rei* to be afraid of sthg.

رَاهِبٌ monk.

رَاحَ *IV med. و, c. acc. et*

مِنْ to rid . . . of.

رِيحٌ (for رُوحٌ) *fem.,*

*pl. رِيَّاحٌ* wind.

رَائِحَةٌ smell, scent.

رَانَ *med. و, IV c. acc.* to will, wish, intend, endeavour to.

رَامَ *med. و* to seek, desire, attack.

رَوَى *impf. i* to relate.

زَحَفَ *impf. a* to advance slowly.

زَرَعَ *impf. a* to sow.

زَّرَعَ <sup>ز</sup> coll. seed, green corn, green crop, different sorts of grain.

زَعَزَعَ to shake violently.  
II (reflexive).

زَعَمَ <sup>ز</sup> *impf. u* to assert, relate.

زَفَّ <sup>ز</sup> *impf. u* to conduct a bride to her husband's house.

زَكَ <sup>ز</sup> *ult. و* to increase, to be good, pure.

زَكِيَّ <sup>ز</sup> *elat. أَزْكَى* pure, delicate, dainty.

زَلَزَلَ to shake (trans.). II  
to shake (int.), tremble.

زَمَّ <sup>ز</sup> *impf. u* to fasten securely.

زَمَامَ <sup>ز</sup> bridle (nose-rein).

زَمَانٌ <sup>ز</sup> time, space of time.

زَهَا <sup>ز</sup> *impf. u* to shoot up, to flourish, prosper.

زَهْوٌ <sup>ز</sup> *inf.*

زَاجَ <sup>ز</sup> *med. و II c. 2 acc. vel c. acc. et مِنْ vel لٍ*  
to marry some one to,  
join in wedlock; *c. acc.*  
to take in marriage.

V *c. acc. reflex.*

زَارَ <sup>ز</sup> *med. و impf. u* to visit.  
زِيَارَةٌ <sup>ز</sup> *inf.*

زَالَ <sup>ز</sup> *med. و impf. a* to cease.  
زَوَالٌ <sup>ز</sup> *inf.* cessation. Noon  
or afternoon.

زَوَى <sup>ز</sup> *impf. i* to remove, clear  
away.

زَوَايَا <sup>ز</sup> *pl. زَاوِيَةٌ* corner.

زَادَ <sup>ز</sup> *med. ي impf. i, c. 2 acc.*  
to give more, to add to.

زَايَدٌ <sup>ز</sup> *inf.*; increase,  
addition.

زَا part. § 95 d; 99 a.

زَايَرٌ <sup>ز</sup> *impf. a* to be or remain  
over.

سَائِر remaining, the  
rest, all.

سَأَلَ *impf. a, c. 2 acc.* to  
ask one for sthg. *c. acc.*  
*pers. et عَنْ* to enquire  
for, ask respecting.

سَائِل beggar.

سَأَلَةٌ the asking, a  
question.

سَبِيل *masc. or fem.* way,  
right way, road.

سِتَّة *fem.* six.

سَتَرَ *impf. u or i* to hide,  
shield (e. g. from the  
gossip of the people).

سَجَدَ *impf. u, c. 1*, to  
prostrate one's self  
προσκυνεῖν.

سُجُود *inf.*

مَسْجِدَ mosque.

سَرَّ *IV c. إِلَى pers.* to tell  
s. o. sthg. as a secret.

سِرَّ *pl.* سَرَاسِر secret.

سَرْج *pl.* سُرُوج saddle.

سُرِعَ *IV* to be in haste, *c.*  
فِي to make haste with...

سَرِيع, *elat.* أَسْرَع,  
quick, swift, speedy.

سُرَاكَةٌ Surāka, (a man's  
name).

سَطَحَ *impf. a* to spread out.

سَطْح the flat roof of  
eastern houses.

سَاعِد *pl.* سَوَاعِد the fore-  
arm.

سَعَى *impf. i, c. ب vel فِي*  
*pers.* to lodge informa-  
tion against, denounce.

سَفَر *pl.* أَسْفَار journey.

سَفِينَةٌ ship.

سَكَتَ *impf. u* to become  
or be silent.

سَكِرَ *impf. a* to be or be-  
come drunk.

سَكَارَى *pl.* سَكَارَانُ  
drunk.

سَكَنَ *impf. u* to dwell, inhabit, rest, be quiescent.

سُكُونُ rest, quiescence.

سُكَّانُ *pl.* سَاكِنُ in-  
habitant.

سَلَسَلَ to put in chains.

سَلَطَ *impf. u* to be or become powerful.

*II* to make, install as ruler.

سُلْطَانٌ *c.* عَلَى authority over, rule; ruler, sultan.

سَلِمَ *impf. a* to be whole, intact.

*II* to bestow health and prosperity; *c.* عَلَى to greet, salute.

*IV c.* لِلَّهِ to declare one's self resigned to to God; to become a Moslem.

سُلَّمٌ ladder.

سَلَامٌ immunity from ills, prosperity, welfare. عَلَيْهِ السَّلَامُ

peace be with him! (parenthetically placed after the names of high religious personalities).

سَلَامَةٌ peace and prosperity.

إِسْلَامٌ (*inf. IV*) Islām.

سَمَ *impf. u* to put poison into anything, to poison.

سَمٌ poison.

سَمِعَ *impf. a* to hear.

أَسْمَكَةٌ *pl.* سَمَكٌ fish.

سَمَا *II c. 2 acc. vel c. acc.*

et بِ to call by name, to give a name to.

إِسْمٌ (§ 56 a) name.

سَمَاءٌ heaven.



سَنَّ *impf. u* 1) to sharpen,  
2) ordain, institute.

سِّنَّ *tooth, age.*

سُنَّةٌ *pl. سُنَنٌ* regula-  
tion, institution, tradi-  
tion (of the Moslems).

سَدَّ *IV* to support.

سَنَةٌ *pl. nom. سِنُونٌ* (§ 76 b;  
90 m) year.

سَهَرَ *impf. a* to keep awake.

سَهَرٌ *inf.*

سَاءَ *med.* و to be bad, wicked.

*IV* to spoil, corrupt,  
to do ill.

سَاخَ *med.* و to sink into  
the ground.

سَادَ *med.* و *c. acc.* to be-  
come lord, ruler, over...

سَوْدَاءُ *fem. سَوْدَاةٌ pl.*

سُودَانُ, سُودٌ black.

سَيِّدٌ *pl. سَادَةٌ* lord,  
ruler, chief.

سَاعَةٌ hour, short space  
of time, moment.

سَوَّفَ *part.* § 95 d; 99 a.

سَاقَ *med.* و to drive.

سُوقٌ *pl. أسْوَاقٌ* mar-  
ket, bazaar, lane.

سَوَّى *VIII* to be equal, alike,  
simultaneous with.

سَوَاءٌ *c. عَلَى* (quite)  
the same, indifferent to.

سَارَ *med.* سَ *impf. i* to jour-  
ney, go along, go. فِي أَثَرٍ  
to follow one's track.

مَسِيرَةٌ distance travel-  
led.

سَيْفٌ *pl. سِيُوفٌ*, أَسْيَافٌ  
sword, sabre.

شَامَ *VI* to find a bad omen.

شُومٌ a bad omen.

شَبَعَ *impf. a* to be satiated.

*IV* to satiate, satisfy.

شَبَّهَ *II* to compare.

شَجَرَ *impf. u* to be intricate, intertwined.

شَجَرَةٌ *nom. unit.* شَجَرٌ tree, shrub.

شَدَّ *impf. u* to bind, tie.

*II c.* عَلَى to press hard on one.

*VIII* to become strong, powerful, heavy.

شَدِيدٌ *elat.* أَشَدُّ strong, powerful; vehement.

شَرَّ (1. pers. شَرَرْتُ) *impf. a* to become bad.

شَرٌّ (elat. id.) pl. أَشْرَارٌ bad, wicked. Mischief, woe, war.

شَرَبَ *impf. a* to drink.

شَرَابٌ wine, strong drink.

شَرَفَ *impf. u* to be high.

*IV* to be high, lofty.

شَرَفٌ height, fame, nobility.

أَشْرَافٌ pl. شَرِيفٌ noble, aristocratic, respected.

شَرَقَ *impf. u* to rise (of the sun).

مَشْرِقٌ place of the sun's rising = the East.

شَرَكَ *impf. a c. acc.* to be one's companion.

شَرَكٌ net.

شَرِيكٌ companion, ally.

شَرَى *impf. i* to buy, sell.

*VIII* to buy, negotiate.

بِ pers. شَغِفَ *impf. a, c.* be deeply struck with.

شَفَاةٌ pl. شَفَاةٌ lip.

شَفَقَ *IV c.* عَلَى to be tenderly solicitous for ...

شَكَرَ *impf. u* to thank, be thankful.

شَكَا *impf. u*, to complain.

*VIII* to complain.

شَبَّتَ *II c. acc.* to say "God

bless you" to a person  
(e. g. sneezing).

شَمْسٌ *fem.* sun.

شِمَالٌ left (hand or side).

شَهِدَ *impf. a c. acc.* to be  
present at sthg., to wit-  
ness, to give evidence.

*III c. acc.* to see, be  
an eye-witness.

شَاهِدٌ *pl.* شُهُودٌ wit-  
ness.

شَهَادَةٌ testimony,  
guarantee, security, a  
bearing testimony.

شَهْرٌ *pl.* أَشْهُرٌ month.

شَهَا *VIII* to desire, wish.

شَهْوَةٌ sensual desire,  
appetite.

شَاةٌ *coll. nom. unit.* شَاةٌ  
small cattle, sheep and  
goats; *nom. unit.* a single  
head of these.

شَارَ *med.* و *IV c.* إِلَى to  
point to.

شَوَى *impf. i* to roast.

شَاءَ *med.* ي *impf. a* to will,  
wish.

شَيْءٌ a matter, thing,  
something.

شَابَ *med.* ي to become  
gray-haired.

شَيْبٌ gray hairs.

شَاخَ *med.* ي to become  
an old man.

شَيْخٌ old man.

شَيْطَانٌ *pl.* شَيَاطِينُ devil,  
Satan.

شَاعَ *med.* ي to spread a-  
broad, become public.

*II* to accompany, to  
follow.

صَبَّ *impf. u* to pour, pour  
out.

صَبَحَ *impf. u* to be attrac-  
tive, good-looking.

*IV* to enter the time of

early morning. *c. acc.* become sthg. early, soon.

<sup>s</sup>صَبَاحَةٌ beauty, loveliness.

صَبَرَ *impf. i, c.* عَلَى to have patience with, to put up with, endure.

صَبَغَ *impf. u or a* to dye.

صَبَا *impf. u* to be foolish; youthful.

صَبِيٌّ *pl.* صُبَيَّانٌ little boy.

صَحَّ *impf. i* to be in good health, sound.

<sup>s</sup>صَحِيحٌ *pl.* صِحَاحٌ *elat.*

أَصَمُّ right, correct.

صَحِبَ *impf. a, c. acc.* to keep company with, have to do with.

*III* to take for companion.

*X* to take with one as an associate.

أَصْحَابٌ *pl.* صَاحِبٌ

associate; friend, companion; owner, inhabitant of (cf. § 133).

صُكُفٌ *pl.* صَكِيفَةٌ leaf.

صَدَّ *impf. u* to turn away from, alienate.

صَدَقَ *impf. u* to speak the truth, be truthful, sincere.

*II* to consider sthg. to be true, right, to believe one.

*V c.* عَلَى *pers. et rei* to give one sthg. as alms.

أَصْدِقَاءُ *pl.* صَدِيقٌ friend.

صَرَفَ *impf. i* to turn from.

*III* to turn, go, away, return (home).

<sup>s</sup>صَاعِقَةٌ thunderbolt.

صَغُرَ *impf. u*, to be small, little.

صَغَرٌ *inf.* littleness.

صَفَّ *impf. u* to place in a row, draw up.

VIII to arrange (themselves), to stand in a row.

صَفَرٌ *IX* to be yellow.

أَصْفَرُ *pl.* صُفْرٌ yellow.

صَفَى *VIII* to choose.

مُصْطَفَى man's name.

صَلَّمَ *impf. a* to be good, be in order.

IV to put in order, set right.

صَالِحَةٌ a pious action, good deed.

صَلَا *II* to pray, perform divine service, to worship. صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ contracted to

صَلَعَم § 11.

صَلَاةٌ, صَلَوةٌ divine service, worship, prayer.

صَمَتَ *impf. u* to be quiet.

صُمُوتٌ silence.

صَنَعَ *impf. a* to make, prepare, to do.

صَهْرٌ *pl.* أَصْهَارٌ relation (by marriage).

صَابَ *med. و IV* to befall, fall to one's share.

مُصِيبَةٌ misfortune.

صَوْتٌ voice.

صُورَةٌ *pl.* صُورٌ figure, shape, form.

صَوْمَعَةٌ cell.

صَاحَ *med. ي* to cry out. VI to shout at each other.

صَادَ *med. ي* to hunt.

صَيْدٌ *inf.* hunting, what is caught, game.

صَارَ *med. ي, c. acc.* to become or be sthg.; to repair to.

II to cause to become; to appoint, to place.

ضَجَعَ *VIII* to lie on one's side.

ضُكِّي forenoon.

ضَرَبَ *impf. i* to strike, beat.

*VIII refl.* to beat against each other.

ضَرَبَ *inf. I* striking, beating.

ضَرْبَةٌ a single blow, a beating.

ضَعَفَ *impf. u* to be weak.

ضَعِيفٌ weak.

ضَلَّ *impf. i* to err.

ضَلَالَةٌ erring, error.

ضَمَّ *impf. u* to put close to, press against, to gather.

ضَاءَ *med. و* to be clear, bright, shining.

ضَوْءٌ light, brightness.

ضِيَاءٌ brightness.

ضَيْفٌ *pl.* أَضْيَافُ guest.

ضَاقَ *med. ي* *IV* to press hard, hem in.

ضَيْقٌ straits, distress.

طَاطَأَ to sink (trans.).

طَبَّ *impf. u or i* to treat medically.

طَبِيبٌ physician, doctor.

طَبَّقَ *IV* to cover with a lid.

*VII* to be covered up.

طَاكَنَ *impf. a* to grind.

طَاكِينٌ flour.

طَرَدَ *impf. u* to chase away, drive away, pursue.

طَرَقَ *IV* to cast down one's eyes.

طَعِمَ *impf. a* to eat.

*IV* to feed (trans.).

طَعَامٌ *inf. I* eating, taste, a meal, food, a (particular) dish.

طَلَبَ *impf. u* to seek, search after; wish for.

طَلَبَ *inf. I* seeking, a search.

أَبُو طَالِبٍ Abū Tālib (Muḥammed's uncle).

طَلَعَ *impf. u* to stand up, get up, rise (of the sun).

VIII c. عَلَى to look at, see.

طَلَّقَ II c. *acc.* to set free, give divorce to.

IV to set free.

VII to go away, depart.

طَمِعَ *impf. a* to strive to obtain, to covet, sthg.

طَمِعَ *inf.* covetousness, greed.

طَهَّرَ *impf. u* to be clean, pure.

II to cleanse, purify.

طَاعَ *med. و* to obey, be compliant.

IV id.

طَاعَةَ *inf.*, obedience, subjection.

طَافَ *med. و* to go round.

طُوفَانٌ flood.

طَالَ *med. و IV* to lengthen, protract; to be long over sthg.

طَوِيلٌ long, lasting long.

طَوَى *impf. i* to fold, fold up or together.

طَابَ *med. ي* to be good, pleasant, excellent.

طَيِّبٌ *Elat.* طَيِّبٌ good, excellent, nice to the taste, sweet (scent).

طَيِّبَةٌ something good, a dainty.

طَارَ *med. ي* to fly.

طَان *med.* ي *II* to plaster  
with clay or mud (طِين).

ظَلَمَ *impf. i* to treat unfair-  
ly, injure, do wrong to.

*IV* to grow dark.

ظُلْمَةٌ darkness.

ظَلَامٌ darkness, dusk.

ظَلَّامٌ one that acts in-  
juriously, oppressor.

ظَهَرَ *impf. a* to appear, to  
come in sight.

*IV* to bring to sight.

ظَهْرٌ the back, upper  
part, surface.

ظَاهِرٌ *elat.* أَظْهَرٌ pro-  
minent, striking.

عَبَدَ *impf. u* to worship.

عَبْدٌ *coll.* عَبِيدٌ slave,  
servant; *pl.* عِبَادٌ man  
(as the servant of God).

عَبْدُ اللَّهِ 'Abdallāh (a  
man's name).

عِبَادَةٌ adoration, wor-  
ship.

عَبَرَ *impf. u* to cross, to  
pass along (a certain  
road).

عِبْرَةٌ an example (from  
which to take warning).

عَبَسَ *impf. i* to look stern,  
black-browed.

الْعَبَّاسُ al-'Abbās,  
(man's name).

عَبَاءٌ mantle, cloak.

عَتَقَ *impf. i* to be or be-  
come free.

*IV* to free, liberate.

عَتَقٌ nobility, high  
rank.

عَتِيقٌ free, noble, old.

عُتْمَانُ 'Utmān, (man's  
name).

عَجِبَ *I c.* مِنْ to wonder  
at sthg.



عَجَائِبُ *pl.*

a wonder, miracle.

عَجَلَ *II* to expedite.عَدَّ *impf. u, c. 2 acc.* to count, reckon as . . .

عَدَسٌ lentils.

عَدَلَ *impf. i* to be just.

عَادِلٌ just, impartial.

عَدِمَ *impf. a, c. acc.* to be without sthg.عَدَا *V c. acc.* to cross over, go beyond.*III c. acc.* to treat as an enemy, attack.عَدُوٌّ *pl.* أَعْدَاءُ enemy.

عَدَاوَةٌ enmity.

عَذَبَ *II* to torture, punish.

عَذَابٌ torture, punishment.

عَذَرَ *VIII* to excuse one's self.

عُذْرٌ excuse (in the sense of a refusal).

عَرَبٌ *coll.* the Arabs.

أَعْرَابِيٌّ a Bedouin.

عَرَضَ *impf. i* to interfere with, thwart, offer.*V* to come in one's way.عَرَفَ *impf. i* to perceive, know, recognize.

مَعْرِفَةٌ knowledge.

مَعْرُوفٌ a favour, kind deed.

الْعِرَاقُ name of the country known to the ancients as Babylonia.

عَزَّ *impf. i* to be strong, powerful (often parenthetically after الله: he is powerful).عَزِيزٌ *elat.* عَزَّ strong, powerful.عَزَلَ *impf. i* to depose.*VIII* to take one's leave, be deposed.

عَزَى *c. acc. et عن rei II*  
to console, comfort.

عَسَاكِرُ *pl.* عَسَاكِرُ a body  
of troops, army.

عَشَّ *II* to build a nest  
(عُش).

عَشَرَ *III* to associate with.

عَشْرَةٌ *fem.* عَشْرَةٌ ten.

عَشَائِرُ *pl.* عَشَائِرُ

tribe, tribesmen.

مَعَشَرٌ assembly, the  
whole; those present.

عَصَى *impf. i, c. acc.* to  
resist, not obey some  
one.

مَعَاصٍ *pl.* مَعْصِيَةٌ re-  
sistance, revolt, sin.

عَضُوٌّ member.

عَطَسَ *impf. i or u* to  
sneeze.

عَطا *IV c. acc. pers. et rei*  
to give sthg. to some  
one.

عَطِيَّةٌ *pl.* عَطَايَا gift,  
present.

عَظُمَ *impf. u* to be or be-  
come great, large; *c.* عَلَى  
to appear to be great,  
insolent.

عِظَمٌ *inf.* greatness.

عَظِيمٌ *elat.* عَظِيمٌ great,  
of great account, august.

عَقَارِيْتُ *pl.* عَقَرِيْتُ a  
wicked, clever demon.

عَفَا *impf. u, c.* عَنِ to  
pardon (a person), be  
gracious to.

عَقْرَبٌ *pl.* عَقَارِبُ scor-  
pion, a bitter enemy.

عَقَلَ *impf. i. or* عَقِلَ *impf. a*  
to be intelligent.

عَقْلٌ intellectual abi-  
lity, intelligence; pru-  
dence.

عَلَّ *VIII* to fall ill.

عِلَّة illness, sickness.

عَلِمَ *III* to treat.

عَلِمَ *impf.* a perceive, know, learn (that). *c.* ب to know something.

*IV c.2 acc.* to acquaint, inform one of sthg.

عِلْم pl. عُلُوم knowledge, science.

عَلَامَة mark, sign.

عَالِم *elat.* pl. أَعْلَم possessing know-

ledge, a learned man, *savant*.

عَلَام very knowing.

مَعْلَم teacher.

عَلَا *impf.* u to be high.

*VI* to be highly exalted, esp. parenthetically after *Allah*: He is exalted (§ 23).

عَلَى *prep.* (§ 96 b) over, on the ground of, on,

upon, at; with verbs of entering: *chez*; against, in the direction of, towards. هُوَ عَلَى شَيْءٍ to be in a state of, to be accustomed to sthg.

أَعْلَى *elat.* عَلَى high;

also man's name 'Ali.

عَالِ *elat.* أَعْلَى high,

prominent, excellent.

عَمَّ *impf.* u to be or become common; to increase.

عَم uncle (on the father's

side); ابْنُ أَلْعَم cousin.

عَامَّة the common people (plebs), large crowd.

عَمَرَ *II* to furnish, provide handsomely.

عُمُر life; in the oath

لَعَمْرِي by my life.

عُمَر 'Omar (man's name).

عَمْرُو (§ 90*n* pronounce 'Amrun) 'Amr (a man's name).

عَمِلَ *impf.* *a* to do, make, construct.

*X* to employ one for for some purpose, to appoint governor.

عَمَلٌ *pl.* أَعْمَالٌ work, act, deeds of piety, province.

عَامِلٌ *pl.* عُمَّالٌ a functionary, vicegerent, prefect.

عَمِيَ *impf.* *a* to be or become blind.

*IV* to disfigure, make unrecognisable.

عُمِيَ *pl.* أَعْمَى blind.

عَنْ *prep.* away from, from (hinderance); about, concerning; according to, on the authority of.

عِنَبٌ *pl.* أَعْنَابٌ vine, grape.

عِنْدَ *prep.* by the side of, near, with, by (one).

عَاجَ *med.* و *IX* to be bent, crooked.

عَادَ *med.* و to return, *c.* *acc.* to visit.

عَادَ *med.* و *c.* ب to take refuge in . . .

*X* to ask for protection; to say: أَعُوذُ بِاللَّهِ (Surah 114) "I take refuge in God", *c.* مِنْ from.

عَانَ *med.* و *IV c.* *acc.* to help, support.

*X* to help one's self, to help on, succour.

عُأْوِيَّةٌ Mu'āwiya, the first Omayyad Caliph (661—679).

عِيسَى Jesus.

عَاشَ *med.* ع. to live.  
 عِيشَةً life, way of living, (§ 64 c).

عَدَا *ult.* و. to come early.  
 ع. to breakfast, to refresh oneself early.

عَرَبَ *impf.* u to set (of the sun).

مَغْرِب place where the sun sets, the West.

غَرِقَ *IV* to make to sink, drown.

غَزَالٌ gazelle.

غَسَلَ *impf.* i to wash.

غَشِيَ *impf.* a to cover.

غَاشِيَةٌ *pl.* غَوَاشٍ saddle-cover, horse-cloth.

عَصَبَ *impf.* i c. *acc. rei et* مِنْ p. to take sthg. from one unlawfully.

عَضِبَ *impf.* a to get angry, be angry with.

عَفَرَ *impf.* i c. ل. pers. to pardon, forgive.

مَغْفِرَةٌ pardon, forgiveness.

غَفَلَ *impf.* u to neglect.

غَفْلَةٌ inattention, negligence.

غَلَبَ *impf.* i to be all-powerful, victorious.

غَلَقَ *II et IV* to bolt, bar, shut.

غُلَمَانٌ *pl.* غُلَامٍ a young man, lad, slave.

غَنَى *impf.* a, c. عَنْ to be rich.

أَغْنِيَاءُ *pl.* غَنَى rich.

غَنَى *II* to sing.

غَارَ *med.* و. to penetrate far into, go down.

غَارٌ a cave.

غَاصَ *med.* و. to dive.

غَاب *med.* ي to be absent,

*c.* عَن to disappear.

غَيْب *pl.* غُيُوب *a*  
secret.

غَيْبَة absence, stay  
among strangers.

مَغِيب *inf.* sunset.

غَار *med.* ي *II* to alter,  
change.

غَيْر (§ 133 with gen.)  
another, something different  
from, no (with neg.),  
except; before substs.,  
adjs. and parts. it ren-  
ders the converse, like  
our prefix *un-* or *in-*; مِنْ

غَيْر without.

ف *conj.* (§§ 95 *e*; 152; 161)  
and so, then, and.

فَتَح *impf.* *a* to open.  
*VII* to open (*intr.*).

*VIII* to conquer, ac-  
quire for one's self.

فَتَح *inf.* *I.*

مَفَاتِيح *pl.* مِفْتَاح key.

فَتَن *VIII c.* ب to be  
struck with emotion,  
bewitched, by.

فَتَى a young man.

فَتَاة *a* young woman,  
girl.

فَجَرَ *impf.* *u* to transgress,  
act viciously.

فُجَّار *pl.* فَاجِر evil-  
doer.

فَخَرَ *impf.* *a* to boast of,  
glory in.

*III* to give oneself  
airs towards some one.

فَخَرَ *inf.* *I.*

فَرَّ *impf.* *i* to flee.

أَلْفَرَسُ the Persians.

فَارَسُ Persia.

فَرَس a horse, esp. of a  
good breed.

فَرَشَ *impf.* *u* to spread out.

فِرَاشٌ *pl.* فُرُشٌ *carpet,*  
cushion, bed.

فَرَضَ *impf. i, c.* عَلَى *pers.*  
to impose sthg. on one  
as a duty.

فَرَّغَ *imp. u, c.* مِنْ to be  
empty, disengaged,  
finished with sthg.

فَرَّقَ *impf. u,* to separate,  
part.

*III* to leave.

*VIII* to become sepa-  
rated, to disperse.

فَزَعَ *impf. a* to get a fright,  
be afraid.

فَسَدَ *impf. u* to become  
bad, wicked.

فَسَادَ *inf.* the doing  
of mischief, evil, wrong.

فَشَّ *IV* to divulge, publish,  
betray.

فَضَلَ *impf. u* to be or  
remain over, to be ex-  
cellent.

فَضْلٌ bounty, kind-  
ness, favour.

فَظِنَ *impf. a* to be clever.

فِطْنَةٌ intelligence.

فَعَلَ *impf. a* to do.

أَفْعَالٌ *pl.* فِعْعَلٌ deed,  
act, mode of action.

فَقَدَ *V* to miss, enquire  
for, some one.

فَقِيرٌ *pl.* فُقَرَاءٌ poor.

فَكَّ *VII* to free oneself,  
to become disattached.

فَكَرَ *V* to reflect.

فَاكِهَةٌ *pl.* فَوَاكِهُ fruit.

فَلَحَ *IV* to become happy,  
successful, to prosper.

فُلْكَ, فُلْكَ a (large) ship.

فُلَانٌ so and so, Mr. Such-  
and- Such.

فَلَاةٌ *pl.* فَلَواتٌ desert.

فَمَ mouth (§ 90 o).

فَاتَ *med. & c. acc.* to pass

by, to expire (of the time for some one to do sthg.).

فَاقَ *med.* و to excel, be excellent.

فَوْقَ *prep.* above, higher than.

فُوهَ (§ 90 *o pl.* أَنْوَاهَ) mouth.

فِي *prep.* in, into, at, on, among, accompanied by, by; with (before a quality), in relation to, with regard to.

فَيْلَسُوفُ *pl.* فَلَا سِفَةَ philosopher.

قَبَحَ *X* to find detestable.

قُبُرُ *pl.* قَبْرُ grave.

قَبَضَ *impf. i* to take hold of, take into one's hand.

قَبِلَ *impf. a* to accept.

*IV* to approach, come nearer; be susceptible to.

*F* to receive.

*X* to be opposite.

مِنْ قَبْلُ *adv. vel* قَبْلُ

before.

قَبْلَ *prep.* before.

قَبْلَ *prep.* in the presence of, in the sphere of . . . مِنْ قِبَلِهِ on his side, of his party.

قَبُولُ *inf. I* acceptance.

قَبِيلَةُ tribe, family (in wide sense).

مُقَابَلَةٌ comparison, relation.

قَتَلَ *impf. u* to kill, make away with.

*III c. acc.*, to fight with, fight.

قَتْلُ *inf. I* killing, execution.

قَتِيلُ *pl.* قَتْلَى killed.

أَبُو قُحَّافَةَ Abū Qūḥāfa, the father of Abū Bekr.



قَدَّ (§ 98 e, 99 d) *particle*.

قَدَرَ *impf. i* to be able to, can, could (also with *folg. impf.*). *c.* عَلَى to have power over.

*IV c.* عَلَى to make one more powerful than . . .

قَدْرٌ worth, value, due, power. بِقَدْرِ in relation to, in proportion to . . .

قَدِمَ *impf. a*, to advance, approach.

*II* to place before, set sthg. before s. o.

*IV* to approach.

*V* to go before, precede.

قَدِيمٌ *pl.* قَدَمَاءُ ancient, old, of a past time.

قَرَّ *impf. i* to stay, persevere.

*IV* to render stable, *c.*

رَبِّ *rei* to confess to sthg.

*X* to stand fast, hold good.

قَرَّارٌ continuance, rest.

قَرَأَ *impf. a* to read.

قُرْآنٌ Kūr'ān or a passage therefrom.

قُرْبٌ *impf. u* to be near at hand.

*II* to place near, to take as intimate friend, to offer, set before one.

*VI* to be close together.

قَرِيبٌ *pl.* أَقْرَبَاءُ; *elat.*

*pl.* أَقَارِبُ (subst.). *c.* مِنْ near, close (to); related.

قُرَيْشٌ the tribe of the Kuraish, the Kuraishites.

قُرَشِيٌّ *nom. rel. a* Kuraishite.

قَرْنٌ horn; ذُو الْقَرْنَيْنِ the two horned (Alexander bicornis).

قَرْيَةٌ *pl.* قُرَى place, village.

قَسَا *ult.* و to be hard.

قَسَمَ *IV* to swear.

قَصَدَ *impf. i*, to make for, repair to, some one.

مَقْصِدٌ the end of a journey.

قَصُرَ to be short.

*VI* to shorten one's self, to shrink.

قَصْرٌ *pl.* قُصُور castle, fortress.

قَضَّ *VII* to let one's self down, dart down (of a bird).

قَضَى *impf. i* to decide judicially; to accomplish, finish; to discharge a claim.

*VII* to be finished, brought to an end.

قَضَاءٌ *inf.* I payment.

قَطَّ *adv.* ever, with negat. never.

قَطَعَ *impf. a* to cut off.

*VII c.* عَنَ to become parted from; to cease.

قَعَدَ *impf. u* to seat one's self, sit down.

قُفْلٌ *pl.* أَقْفَال lock, padlock.

قَلَّ *impf. i* to be small, few.

*IV* to make small, take little of.

*X* to deem small, think little of, despise.

قَلِيلٌ small, few, scant.

قَلَبَ *impf. i* to turn round, to change.

*VII* to alter (*intr.*), to change one's mind.

قُلُوبٌ *pl.* قَلْبٌ heart.

قَلَعَ *VIII* to tear away, take away.

قَنَّصَ *impf. i* to hunt, catch.

قَنَّا *VIII* to procure, purchase.

قَاد *med.* و to lead, guide.

VII to let one's self  
be guided.

قَالَ *med.* و to say, tell;  
often = ask. c. ل to  
name.

قَوْلٌ *pl.* اقْوَالٌ speech,  
utterance, apothegm.

مَقَالٌ speech.

قَامَ *med.* و to stand up,  
proceed (to).

IV to fix, set up, estab-  
lish; halt, stop, stay.

X to be upright, faith-  
ful.

قَوْمٌ *coll.* people, one's  
dependants, nation,  
subjects.

قِيَامَةٌ resurrection.

قَوَائِمٌ *pl.* قَائِمَةٌ foot.

مَقَامٌ place, occasion.

قَوِيَ *impf.* ا to be strong.

قُوَّةٌ strength, force;

c. بِ the means to do  
sthg.

قَوِيٌّ (c. عَلَى) strong,  
powerful.

كَ ( §§95 f; 145 b prop. subj.)  
as, like as.

كَأَنَّ (it is) as if . . .

كَبُرَ *impf.* u to be great, large.

V to vaunt oneself,  
be proud.

كَبُرَ *inf.* I to be advanc-  
ed in years.

كَبِيرٌ *elat.* أَكْبَرُ great,  
old.

كَتَبَ *impf.* u to write.

III c. acc. to corre-  
spond with.

كُتِبَ *pl.* كِتَابٌ a writ-  
ing, scripture (= writ-  
ten revelation), letter,  
book.

كَتَمَ *impf.* u to conceal.

كَتَمَانٌ *inf.* concealing,  
keeping close.

كَثْرٌ *to be much or many.*

*IV to make many,  
take much of.*

*X to consider much  
or many.*

كَثِيرٌ *elat.* أَكْثَرٌ much,  
many (often rather as  
a subst. in apposition).

كَذَبَ *impf. i* to lie, tell lies.

*II c. acc. pers. vel* بَ *rei*  
to charge one with  
falsehood, discredit.

كَذِبَ *inf. I*, lying, a  
lie, falsehood.

كَرَبَ *impf. u*, to cause one  
trouble, pain.

كُرْبَةٌ grief, distress,  
anxiety.

كُرْدُوسٌ *pl.* كَرَادِيسٌ divi-  
sion (of cavalry), squad-  
ron.

كُرْمٌ *impf. u* to be noble,  
generous.

كُرْمَاءٌ *pl.* كَرِيمٌ noble,  
high-souled, highly  
esteemed.

مَكْرَمَةٌ *pl.* مَكْرَامٌ a noble  
quality, generous ac-  
tion.

كَرِهَ *impf. a* to dislike.

كَسَبَ *VIII* to acquire, to  
attain to sthg.

كَسَفَ *impf. i* to eclipse.

كَشَفَ *impf. i, c.* عَنْ to  
uncover.

*VII* to be uncovered,  
be carried off.

كَعْبٌ ankle-bone, a die  
(*pl.* dice).

كَفَأَ *III c. acc. pers. et* عَلَى *rei*  
to requite, recom-  
pense one for sthg.

كَفَرَ *impf. u* to be unthank-  
ful, to deny.

كَافِرٌ *pl.* كُفَّارٌ unbeliev-  
ing.

كَفَنَ *impf. u* to wrap in a  
shroud.

كَفَى *impf. i, c. acc. pers. et*  
*r.* to do sthg. in some  
one's place; to protect  
*s. o.* from sthg.

كُلُّ (§ 119 *b*) totality; be-  
fore determ. subst., all;  
before indetermin., every.

كُلَّمَا as often as . . .

كَلَّمَ *II c. acc. pers.* to  
speak with, address one.

*V* to speak, talk, make  
speeches. *c.* بَ to pro-  
nounce, utter.

كَلِمَةً word.

كَلَامٌ speech, talk, con-  
versation.

كَمْ (§ 15) how much?

كَبَا (مَا + كَ) as.

كَمِيدٌ perfect.

كَمِنَ *impf. a* to hide one's  
self.

كَنْزٌ *pl.* كُنُوزٌ treasure.

كَنَّا *impf. u* to give one a  
surname contg. أَبَ.

كَانَ *med. و* to be, exist.  
(Sometimes the perf. of  
this verb is to be trans-  
lated by our present).  
*c. acc.* (§§ 110, 149) to  
be something. *c.* لَ to  
be translated by "to  
have".

كَانَ *pl.* أَمَكِنَةٌ place.  
كَيْفَ how?

كَانَ (§§ 95 *g*; 147 *b*) a corrobo-  
rative particle.

لَ *prep.* (§§ 95 *h*; 117;  
130; 131; 132) for; is  
sign of the dative; on  
account of, for . . . sake  
(giving purpose, mo-  
tive); at (the time of).

لَ *conj. c. subj.* (§ 100)

in order that; *c. mod.*

*apoc.* § 101 *a.* لَانَ (§ 147)

because.

لَا (§§ 101 *b*; 111; 150 *c*)

not, no. بِلَا *prep. c. gen.*

without. By means of

لَا a preceding negation  
is very frequently re-  
sumed.

وَلَكِنْ (often لَكِنْ, لَاكِنْ)  
nevertheless, but.

مَلَايَكَةٌ (also مَلَائِكَة) *pl.* مَلَائِكَة  
angel.

لَبِثَ *impf. a* to tarry,  
delay.

لَبَسَ *impf. a* to put on.  
*IV c. 2 acc.* to clothe.

مَلْبَسٌ *pl.* مَلَابِسُ cloth-  
ing, dress.

لَحِقَ *impf. a c.* ب. or *c. acc.* to  
overtake.

لَذِذْتُ, 1. *pers.* لَذِذْتُ, *impf. a*  
to be tasty, sweet.

لَذِيذٌ *elat.* أَلَذُّ tasty,  
delicious, sweet.

لَزِمَ *impf. a, c. acc.* to  
remain in . . .

لِسَانٌ *pl.* أَلْسُنٌ tongue.

لَصِقَ *VIII* to cling to.

لَطَفَ *impf. u* to be fine,  
slender, kind.

لُطْفٌ *c.* بِ kindness,  
graciousness, towards...

لَطِيفٌ kind.

لَعِبَ *impf. a* to play, sport.

لَعَلَّ (§ 147) maybe, perhaps.

لَعَنَ *impf. a* to curse.

لَعْنَةٌ a curse.

لَقِبَ *II c. acc. pers. et* بِ  
to surname, give a nick-  
name to.

لَقِمَ *impf. a* to swallow,  
gulp down.

لُقْمَةٌ a morsel.

لَقِيَ *impf. a* to meet, meet  
with.

*IV c. acc.* to throw.

*X* to throw one's self,  
to lie.

لَمْ (§ 101 *c*) not.

لَمَّا *conj.* after, when.

لَوْ *part.* if, introduces a  
condition, which is not  
likely to be fulfilled.

لَامَ *med. و* to blame.

لَوْنٌ *pl.* لَوَانٌ colour, sort,  
kind.

لَيْسَ (§§ 50; 110; 144) not  
to be, to be non-exis-  
tent.

لَيْلَةٌ *pl.* لَيَالٍ (§ 90 *p*)  
night.

مَاذَا *pron.* (§ 15) what?  
(§ 14) that which, what,  
somethg. that.

مَا *conj.* (§ 158 *b*) so  
long as.

مَا not (cf. § 150).

مَارِبٌ Ma'rib, a town in  
South Arabia.

مِثْلٌ resemblance, like-  
ness; the like, same; one  
(pers. or thing) like, cf.  
§ 145 *b*.

مِثْلٌ resemblance, na-  
ture, quality (of a thing).

مَحَنٌ *impf. a* to put to the  
test.

مَحْنَةٌ *inf.*

مَدَائِنُ, مَدُنٌ *pl.* مَدِينَةٌ  
town. الْمَدِينَةُ = مَدِينَةٌ  
الْمَدِينَةُ Medina.

مَرَّ *impf. u c. ب* to pass by.  
مَرَّةٌ "time". مَرَّةٌ once.

*pl.* مَرَارًا often.

مَرَارَةٌ bitterness.

أَمْرٌ (§ 90 *e*) man.

أَمْرَةٌ woman, wife.

مُرُوَّةٌ manliness, virtue, manly virtue.

مَرَزْبَانٌ *pl.* مَرَاذِبَةٌ mar-grave, prefect.

مَرَضَ *impf.* *a* to be or become sick.

مَرِيضٌ sick.

مَرَّ *V* to roll (in the dust).

مَرْيَمَ Miriam, Mary.

مَسَحَ *impf.* *a c.* بِ to wipe, wipe off, away.

الْمَسِيحُ Christ, the Messiah.

مَسَكَ *I* to take hold of, sieze.

*V* to hold on by sthg.

مَسَا *IV* to enter on the eventide; to do something late.

مَشَى *impf.* *i* to go, walk;  
مَشَى *inf.*

مَضَى *impf.* *i* to go, betake one's self to.

مَضَى (§ 71 e) *inf I.*

مَطَرٌ *pl.* أَمْطَارٌ rain, shower of rain.

مَاطَلٌ *impf.* *u* to defer (a payment).

مَاطَلٌ *inf.*

مَعَ *prep.* with; besides; alongside of.

مَعِدَّةٌ stomach.

مَقَتَ *impf.* *u* to hate.

مَقْتٌ hatred.

مَكَّةُ Mecca.

مَكَثَ *impf.* *u* to tarry, stay.

مَلَأَ *impf.* *a, c. acc. et* مِنْ to fill sthg. with . . .

*VIII* to become filled.

مَلَكَ *impf.* *i, c. acc.* to rule, govern, possess.

*II* to appoint as king.

مُلْكٌ dominion, sovereignty, reign, riches.

مِلْكٌ possessions, riches.



مَلِكٌ *pl.* مُلُوكٌ king.

مَلَاكٌ ceremony of marriage.

مَمْلَكَةٌ *pl.* مَمَالِكٌ kingdom, sovereignty.

مَلَكٌ for مَلَّأَ *v.* under لَأَن.

مَنْ = مَنْ + مِنْ (§ 5 note b).

مَنْ who? (§ 15); he who, they that; one that, whoso, whoever. (§§ 14, 154, 159).

مِنْ *prep.* of (= some of, in partitive sense § 114), belonging to; with the negation it has a strengthening effect, § 141; consisting of; away from, from (separation, point of departure); hence in comparison = than; through (passage).

مِنْذُ (from ذُو) since.

مَنَعَ *impf. a, c. 2 acc.* to debar one from sthg., refuse, prevent one doing sthg.; *c. acc. et مِنْ* to defend one from or against sthg.

*VIII* to protect one's self.

مَهَرٌ *impf. a, c. ب* to be skilled, clever, expert, wellversed.

مَهْرٌ wedding-present, price of the bride (paid to her father).

مَاتَ *med. و* to die.

*II* to put to death.

مَوْتُ *inf.* death.

مَيِّتٌ dead.

مُوسَى Moses.

مَالٌ *pl.* أَمْوَالٌ goods and chattels, property, flocks.

مَاءٌ (§ 90 q) *pl.* مِيَاهُ

water.

مَائِدَةٌ *pl.* مَوَائِدُ table,  
tray.

مَاز *med.* مِ ي *II c.* يَتَن to  
distinguish.

نَبَأ *II c. acc. pers. et rei* to give one informa-  
tion regarding.

*V* to give one's self out  
for a prophet.

نَبَهَ *VIII* to awake up.

نَبِيٌّ *pl.* أَنْبِيَاءُ *vel* نَبِيُّونَ  
prophet.

نُبُوَّةٌ the office, rank,  
of prophet.

فَجَدَ *impf. u* to be brave,  
courageous.

فَجْدَةٌ courage, magna-  
nimity.

نَجْمٌ *pl.* نَجُومٌ constellation.

نَجَا *impf. u* to become free,  
to save one's self.

*IV* causative.

نَحْنُ *pron.* we.

نَحَا *V* to turn aside, to draw  
back, retire.

نَخْلٌ *coll., nom. unit.* نَخْلَةٌ  
palm.

نَدِمَ *impf. a, c.* عَلَى to re-  
pent of sthg., feel sorry.

نَدِم *III* to be one's boon  
companion.

نَدِيمٌ *pl.* نَدَمَاءُ boon  
companion, mess-mate.

نَدَا *III* call out, *c. acc.*  
to call to some one.

نَذَرَ *IV* to warn.

نَزَعَ *impf. i* to remove.

*VIII* to strip off, dis-  
place.

نَزَلَ *impf. i* to descend,  
alight, stop, lodge,  
encamp. *c.* عَلَى to alight  
at, lodge, stay with...

*IV* to send down (in

particular, a revelation).

مَنْزِلٌ *pl.* مَنَازِلُ dwelling-place, abode, halting-place.

نَسَخَ *impf.* *a* to copy.

نُسْخَةٌ *pl.* نُسُخٌ a copy.

نَسِيَ *impf.* *a* to forget.

نِسْيَانٌ *inf.* forgetting.

نِسَاءٌ (§ 90 *f*) women.

نَشَدَ *III c. 2 acc.* to adjure by God.

نَشِطٌ *impf.* *a* to be lively, in good spirits.

نَشَاطٌ *inf.*

نَضَبَ *impf.* *u* to set up.

نَصِيبٌ share, portion.

نَصَحَ *impf.* *a* to be a true friend.

نَصَرَ *impf.* *u, c. acc.* to help, succour.

*V* (denom.) to become

a Christian, to live as a Christian.

نَصْرَانِيٌّ *pl.* نَصَارَى a Christian.

الْمَنْصُورُ al-Manṣūr, the second Abbaside Caliph 754—775.

نَضَا *VIII* to draw (the sword).

نَطَحَ *impf.* *a* to butt with the horns.

نَطَقَ *impf.* *i* to talk.

*IV* to make, compel to talk.

نَظَرَ *impf.* *u* to see, look at, examine, reflect.

نَعِمَ *impf.* *a* to be soft, well off, affluent.

نَعَمٌ *coll.* a herd of camels.

نِعْمَةٌ affluence, welfare.

نَعَمْ *part.* yes, yes indeed.

نَفَرَ *impf. u vel i c.* مِنْ to  
flee from, avoid.

نَفَس *II* to cheer, relieve.

نَفْسٌ *fem., pl.* أَنْفُسٌ,

نَفْسٌ soul (anima appetens), self (§ 12e);

قَتَلَ نَفْسٍ بَغَيْرِ

نَفْسٍ the taking of a  
life not for a life, i. e.  
without a murder hav-  
ing been committed.

نَفَعَ *impf. a* to be of use.

*VIII c.* بِ make use  
of, profit by . . .

مَنْفَعَةٌ *pl.* مَنَافِعُ use,  
useful qualities, benefit.

نَفَقَ *III* to play the hypo-  
crite.

نَقِمَ *impf. i, c.* مِنْ *pers.*  
to reproach one with  
sthg.

*VIII* to avenge one's  
self.

نَقِمَةٌ an act of revenge.

نَكَبَ *impf. u* to afflict,  
hurt, injure.

نَكْبَةٌ affliction, trouble.

نَكَحَ *impf. i* to marry.

*III id.*

*Xid.*, to wish to marry.

نِكَاحُ الْمَقْتِ marriage  
with one's stepmother.

نَكَدَ *V* to be hard, strait,  
troublesome.

نَكَرَ *IV* to deny. *c. acc. r.*  
*et* عَلَى to find strange,  
to take offence at sthg.

نَهَدَ *impf. u* to be fat, large.

نَهْدٌ large, aspiring,  
generous.

نَهْرٌ *pl.* أَنْهَارٌ stream.

نَهَى *impf. a* to forbid.

*VIII* to arrive at, come  
to an end.

نُوحٌ Noah.

نَارُ *fem. pl.* نِيرَانُ fire, hell-fire.

نُورُ light.

نَوْعُ *pl.* أَنْوَاعُ kind, species, different (sort of).

نَوْفَلُ a man's name.

نَاقَةٌ *pl.* نُوقُ female camel.

نَامَ *med. و, impf. a* to lie down, sleep.

هَجَرَ *impf. u* to part from some one.

الْحِجْرَةُ, هِجْرَةُ the removal of Muhammed from Mecca to Medina.

الْهَدَاهْدُ Hadhād, name of a king.

هَدَى *impf. i* to lead by the right way, to guide aright.

الْمَهْدِيُّ al-Mahdī, name of the third Abbasside Caliph, 775—785.

هَذَا, *fem.* هَذِهِ (§ 13 b), this, here.

هَرَبَ *impf. u* to flee.

هَزَمَ *impf. i* to put to flight. VII to turn and flee.

هَاشِمُ Hāšim, man's name;

بَنُو هَاشِمٍ Muḥammed's clan.

هَلْ *part. interrog.*

هُمْ, هُمُ *pron. 3. pers. plur. msc.* they (§ 12 a).

هَمَّ *impf. u* to intend to do sthg.

هَيْئَةٌ energy.

الْهِنْدُ India, the Hindus.

هُوَ *pron.* he.

هَارَ *med. و, VII* to collapse.

هَانَ *med. و* to be easy.

X c. ب to despise.

هَوَانٌ insignificance.

هَوَى *impf. a, c. acc.* to fall in love with.

هَوَاءٌ air, sky.

هي pron. III fem. she.

وَ conj. and, also, even.

Asseverative particle

w. the genit.: وَاللَّهِ by

God (be it sworn). c.

acc. with (§ 112).

وَثَنٌ pl. أَوْثَانٌ an idol.

وَجَبٌ impf. i to be necessary; to be legally incumbent on one.

IV to necessitate.

مُوجِبٌ vel مُوجِبَةٌ

(part. act. IV) pl.

مَوَاجِبُ that which

brings about sthg., occasion, cause.

وَجَدٌ impf. i to find.

وَجَّهٌ V to take the direction of . . ., set out.

وَجْهٌ pl. وُجُوهُ face, countenance.

وَاحِدٌ one, single.

وَحَى IV c. إِلَى pers. to reveal to one, inspire.

وَدَّ impf. a to love.

VI to love mutually.

مَوَدَّةٌ love, inclination.

وَدَعَ impf. يَدَعُ to set, place, leave, let.

II to deposit.

IV c. acc. rei et إِلَى pers. to intrust sthg. to some one.

وَدَائِعٌ pl. وَدِيعَةٌ property given in trust, a deposit (of money or its equivalent).

وَرِثٌ impf. يَرِثُ to inherit.

VI to receive as one's portion.

وَارِثٌ heir.

وَرَدٌ impf. i to go down, arrive.

وَرَقَّةٌ Waraka, man's name.

وَزِيرٌ *pl.* وَزَرَآءُ vizier, minister.

وَسِخٌ *impf. a* to be dirty.

وَسَخٌ *inf.*

وَسِعٌ *impf.* يَسَعُ to be possible, be open (to one).

*IV* to bring one into a comfortable position; to get riches for s. o.

وَسِنٌ *impf. a* to be sleepy.

وَصَفٌ *impf. i* to describe.

صِفَةٌ description.

وَصَلٌ *impf. i* to connect, arrive at.

*VI* to be mutually attached to each other.

وَصَى *IV* to bequeath by will.

وَصِيٌّ executor (of a will).

وَضَعٌ *impf.* يَضَعُ to lay.

*VI c.* لِي to be humble,

to appear humbly before . . .

*VIII* to be humbled, powerless.

وَضِيعٌ low, ignoble, mean.

مَوَاضِعٌ *pl.* مَوَاضِعُ place, position, dwelling-place.

وَعَدٌ *impf. i* to make an agreement, promise.

*VIII* to accept a promise, to promise one another.

مِيعَاتٌ rendezvous, appointed time.

وَعَظٌ *impf. i* to warn, exhort.

*VIII* to suffer oneself to be corrected.

وَعَاءٌ *pl.* وَعِيَةٌ vessel, receptacle.

وَقَدٌ *impf. i* to go forth

to a prince. *c.* عَلَى to come to.

وَقَّى *III c. acc.* to agree with, correspond to.

وَفَّى *impf. i* to be complete.

*III c. acc.* to come to, arrive at.

*V* تَوَفَّاهُ اللَّهُ تَوَفَّى God has taken him (the Moslem) to himself, has brought him to a blessed end. *Pass.* to die a blessed death.

وَفَاةٌ dying; a blessed end.

وَقْتُ time.

وَقَعَ *impf.* يَقَعُ to fall, fall upon, light upon; *c.* عَلَى to find some one.

*IV* to excite.

وَقَفَ *impf. i* to stop, stand; *c.* عَلَى to go up to one.

وَقَّى *V c. acc.* to beware, be afraid, of sthg.

*VIII* to be afraid.

وَكَّلَ *II* to appoint as overseer. *V* to trust (in).

وَكِيلٌ representative, vice-gerent, agent.

وَكَّدَ *impf. i* to bring forth.

*IV c. acc.* to beget.

*X c. acc.* to beget (a son) by a woman.

وَلَدٌ *pl.* أَوْلَادٌ child, son, lad. (In the sing. also *collect.*).

وَلِيَّةٌ feast, marriage feast.

وَلَّى *impf. i, c. acc.* to be near.

*II* to turn one's back, to turn round; *c.* عَنْ to turn away from.

وَلِيٌّ *pl.* أَوْلِيَاءٌ near; esp. 'near to God' = saint, helper.

مَوْلَى *pl.* مَوَالٍ client, slave.



وَهَبَ *impf.* يَهَبُ *c. 2 acc.*  
to present some one  
with sthg.).

يَا *part. of exclam.* (§ 85)  
O!

يَمَسُ *impf.* a, c. مِنْ to  
despair of . . .

يَتِيمٌ *pl.* أَيْتَامٌ orphan.

يَثْرِبُ Yathrib, name of Me-  
dina before Islam.

يَدٌ *fem., pl.* أَيَدٍ (§ 90 r)  
hand, power, possession.

يَسَرُ *impf.* i to play (either  
with arrows, by wh. lots  
were cast, or with dice).

مَيْسَرٌ play, game, game  
of chance.

يَقِظُ *impf.* a to be awake.  
IV to wake.

X to have one's self  
waked, to awake.

يَمِينٌ on the right, the  
right side, right hand.

أَلْيَهُودُ *coll.* the Jews.

يُوسُفُ Joseph.

يَوْمٌ *pl.* أَيَّامٌ (§ 90 s) day,  
*pl.* length of reign. يَوْمَ  
on the day that... (§ 129).

يَوْمًا one day; *with suff.*

e. g. يَوْمَكَ thy day  
(§ 125). أَلْيَوْمَ (§ 118 a)

to-day. يَوْمَئِذٍ (= يَوْمَ

إِذٍ) in that day, then.

يُونَانِيٌّ a Greek.

## CORRIGENDA.

pp. 56, 57 for headings as printed read: § 65 Nomina Relativa;  
§ 66 Nomina Deminutiva.

p. 68 heading read: § 78 Nom. Diptota.

p. 93 l. 4, for 'you' read 'them'.

p. 40\* 4, read وَمُنْذِرِينَ.

p. 42\*, 7 read بِأَنَّهُ.

p. 42\*, 15 read صِرَتْ.

p. 54\*, 2 read أَرْسَطَاطَالِيْسُ.

p. 55\*, 7 read أَمَرْتَهُمْ.











